PRINCETON
OCT 31 1968
THEOLOGICAL SEMINARY
BX-7
RESERVE
STORAGE

THE

MISSIONARY HERALD.

VOL. LXXVI. — OCTOBER, 1880. — No. X.

THE TREASURY. — The receipts for the month of August show a gratifying advance over those of the corresponding month of last year. They fall short, however, of the average for August for the two preceding years, by several thousand dollars, so that after reducing the necessary expenditures of the year to the lowest point possible, there will probably be a deficit of about $15,000. The receipts from ordinary sources exceed those of last year by about $75,000.

ALL signs point to a large and successful Annual Meeting at Lowell. The session will open at Huntington Hall, on Tuesday, October 5th, at 3 o'clock. The sermon will be preached in the evening by Rev. Dr. Manning, of Boston. Let all hearts unite in prayer for the presence and power of the Holy Spirit amid our assemblies.

IT is not many years since the bitterest opponents of evangelical work in Turkey were the Armenian ecclesiastics. The Protestants were denounced and reviled on every hand. Recently from a few places we hear of such a softening on the part of priests and people that our missionaries have been invited to speak in Armenian churches, and they have done so to the great delight of their hearers. It is another sign of the marvelous change that has taken place that a high ecclesiastic, the Vicar of the Armenian Patriarch of Constantinople, attended the funeral of Dr. Parsons, and made an address, speaking in warmest terms of the purity and worth of this servant of Christ.

THE power of the gospel to restrain and elevate men has seldom had a more signal illustration than that given within a year among the outlaws of Zeitoon in Central Turkey. The brief report given in Mr. Marden's letter on another page is striking. What should lead this large community to so suddenly change their whole manner of life, closing every store and shop on the Sabbath, and crowding the churches for the study of the Bible? Is not the Word of God quick and powerful!

AN instructive article on the "Historical Position of Modern Missions," by Secretary Clark, appears in the *New Englander* for September. Copies of a reprint of the article may be obtained on application at No. 14 Congregational House.

In writing in the midst of revival scenes, Rev. Mr. Christie, of Marash, speaks of the enlarged plans of the Central Turkey Mission for the coming year, and of the need of an increased outlay of money. "But," he says, "the success of these plans depends still more, we all believe, upon the holy urgency, the pleading earnestness, the clinging faith of God's dear children in the home-land. In this attempted reconquest of the Promised Land, how shall one chase a thousand, and two put ten thousand to flight, save as prevailing help from the Lord of Hosts be given us, such as is never withheld from believing prayer. Therefore, brethren, give us money, and withhold not prayer. If it must be that one be wanting, let it, we entreat you, be the former." Such pleadings for remembrance in the supplications of God's people are coming from all our missions. Brethren, was that last monthly concert in your church a concert of *prayer?*

A notable meeting was held in Chicago on Sabbath evening, August 29, the occasion being the passing through that city of missionaries on the way to their fields of labor. Rev. D. Z. Sheffield and wife, on their return to North China, are accompanied by Dr. Peck and wife, of Beloit; Mr. and Mrs. Chapin and Mr. and Mrs. Shaw, from New England; Miss E. Louise Kellogg, of St. Louis, who sails with them, being under appointment for Japan. A large audience assembled in the First Congregational Church, Rev. Dr. Goodwin, Pastor, to greet this band of missionaries and to speed them on their way. Brief addresses were made by the outgoing missionaries, District Secretary Humphrey, Rev. Mark Williams, of North China, and President Magoun, of Iowa College, while President Chapin, of Beloit College, led the assembly in commending to God's care and blessing, these heralds of the cross. This company of missionaries was joined at San Francisco by Miss Elsie M. Garretson, of Philadelphia, and impressive services were held in the First Church, Rev. Dr. Stone's, on the day before they sailed. How will China rejoice in this reënforcement to the ranks of its missionaries!

Political commotions are not the only ones which alarm our missionaries in Turkey. Letters received too late for insertion in this number of the *Herald* describe the series of earthquakes which have visited Smyrna, Manisa, and the region near these cities. Messrs. Bowen and Crawford and their families escaped without personal harm, though their dwellings were seriously shaken. The first shock was the severest, but it has been followed during each of several successive days by from two to five shocks of lesser power. In Smyrna the damage to property is estimated at one million dollars, and should there be another shock as severe as the first, it is believed that it would lay Smyrna in ruins.

The fifty-six churches of the Sandwich Islands, connected with the Hawaiian Evangelical Association, report a present membership of seven thousand four hundred and fifty-nine. Their contributions for Foreign Missions for the past year amounted to $4,428.90, while for all purposes, home and foreign, they have raised during the twelvemonth no less a sum than $27,642.21. Who next will make an assertion concerning the decay of these Hawaiian churches?

LETTERS have been received from Mr. Pinkerton, dated July 18. He was then at Lorenzo Marques, on Delagoa Bay, having landed there because the steamer by which he sailed would not stop at Inhambane. He may attempt to move on by land from Lorenzo Marques to Umzila's. He reports that the Portuguese are friendly, and that the officials have given him letters of introduction to officials at Inhambane. Mr. Pinkerton speaks of himself as "comfortably lodged in a gambling den, kept by a kind-hearted Portuguese who is undergoing his third term of penal servitude for murderously using his knife."

THE State Department at Washington has responded promptly to representations made to it from the Mission Rooms concerning the propriety of action on the part of our Government to secure the punishment of the murderers of Dr. Parsons. We are assured that vigorous measures have been taken to further the claims of justice, and we hope that the time will soon come when even in the wildest region of Turkey no man will again ask in doubt, "Who will ever make any inquiries for him?" if he should think to harm an American citizen. A naval vessel has been ordered to cruise in Turkish waters in case aid should be needed in defense of American interests.

WE are glad to see that the Church Missionary Society is not at all dismayed by the tidings from Uganda that Mtesa has returned to his heathenism, and dismissed his Christian teachers. The Society has just commissioned an ordained missionary, who is also a physician, and a graduate of Oxford, to join the Nyanza mission, and he is to be accompanied by a layman, a Christian soldier. A clergyman has also been employed by the Church Missionary Society to accompany the Waganda Envoys on their return to their home in Central Africa.

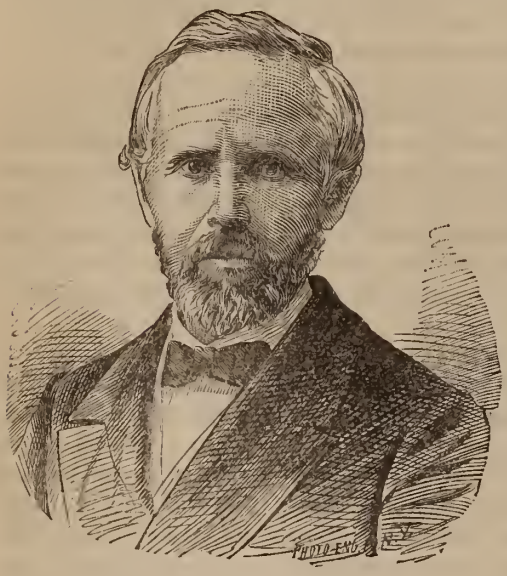
A CORDIAL letter has been addressed to the Secretaries of our Board by Rev. Mr. Coillard, of the French Basuto Mission, who recently led a party of Basuto Christians to the Zambezi River, with the hope of establishing a mission among the Barotse. Mr. Coillard, who is now in Paris, reports that the new mission will probably be undertaken, but it is not yet definitely determined whether they shall establish themselves in the Barotse Valley, or in the region between the Zambezi and Lake Bangweolo. The decision awaits the result of explorations concerning the healthfulness of the Barotse Valley. Should it prove healthful, the hearty invitation of the king of that region will be accepted, and the mission will be established. This would bring our French brethren within supporting distance of our Bihé mission, though it is hardly possible that they would be within eight or ten days of each other, as Mr. Coillard suggests. We trust they may find the way open to occupy the nearer field.

THE London Missionary society, and the cause of Missions in India, have suffered a serious loss by the death of Rev. M. A. Sherring, a valued missionary, and the historian of Protestant Missions in India. The Church Missionary Society has also been greatly tried by the death, by drowning, of one of its honored secretaries, Rev. Henry Wright, a man who gave his time and fortune to the cause.

REV. JUSTIN W. PARSONS, D. D.[1]

THE particulars relating to the death of this faithful missionary of Christ will be found among the letters on another page. Several communications have been received, both from missionary associates of Mr. Parsons and from friends in this country, bringing delightful evidence of the high esteem in which he was held. Quiet in manner, shunning the gaze of men, seldom speaking except as he had some weighty word to utter, this good man was perhaps not as well known as others of less worth have been. He probably was not aware of the strong hold he had upon the affections of those who knew him, and it is quite likely that many who now mourn over his loss so deeply had not until now measured the strength of their regard for him. Death adds nothing to the good, but in its light we often learn how good they were.

For thirty years Mr. Parsons has labored in Turkey with unflagging zeal. He never spared himself, and was always at work. He seemed never so well contented as when upon those tours among the hills and valleys of the district which he traversed so often, that he might preach Christ to those who knew him not. He was often remonstrated with for taking so little care of himself, but he could never be persuaded that there was any real danger in his journeys. As for the hardships, he seldom thought of them. Full of love for men himself, it seemed impossible for him to believe that any man would care to injure him. Brave enough and cool enough to lead an army, he carried no weapon with him save the gospel of peace, and with this he had successfully disarmed, through a long series of years, all the opposition he met. The scene at his funeral gave striking witness to the power of the man and the success of his methods of resisting evil. In a region where a few years ago the missionaries were hooted and stoned, there was at the burial of Mr. Parsons an outpouring of the whole population, the immense crowd listening amid their tears to tender words of eulogy, spoken by native Christians. The Vicar of the Armenian Patriarch, a native of Baghchejuk, was present from Constantinople, and made an address, bearing testimony, after a friendship of more than twenty years, to his "spotless life."



REV. JUSTIN W. PARSONS, D. D.

[1] Justin Wright Parsons, born at Westhampton, Mass., April 26, 1824; until he entered college resided for most of the time at Pittsfield; graduated at Williams College, 1848; married Catherine Jennings, a resident and graduate of Oberlin, December 11, 1849; sailed for Turkey, April 24, 1850; died August 4, 1880. The degree of Doctor of Divinity was given Mr. Parsons by Williams College in 1880.

It is a remarkable fact that though the bodies of Mr. Parsons and his faithful helper remained uncovered in the bushes from Wednesday night until Saturday, yet no beast or bird or insect had touched them, and that, after being bound to the sides of horses and carried under a burning sun to Baghchejuk, a distance of fifteen miles, no change had come upon them. At the burial on Sunday the missionary seemed not as dead, but calmly sleeping, and the people pressed forward to imprint a kiss upon his forehead. The stricken community felt as if God must have given special charge to his angels to keep these precious remains.

Within a few years past Mr. Parsons had suffered from repeated attacks of fever, consequent, as many felt, upon frequent exposures on his missionary tours. The fear had been expressed by his physician that he could not survive another attack, and some of his brethren felt that he was not long for earth. A letter from the preacher of the village where Mr. Parsons spent the Sabbath previous to his death, says that he was even then ill with fever, and that at the communion service on that day he expressed the conviction that he should not again be with them, but should soon sit at the Lord's own table in the kingdom above. Possibly his death did not come much sooner than it would have done had the hand of the assassin been stayed. And perhaps he who has all wisdom so ordered his providence that not only was his servant spared a protracted period of suffering, but that by his death he might serve an important end in securing reform in Turkey. One of his associates writes: "How gladly would our brother have invited the fate which has befallen him, if he could have had the revelation that by his death in this manner a good and righteous administration of government would be helped forward among this people!"

Mr. Parsons leaves a wife and four children, the eldest daughter being associated with her mother in a girls' school in their Turkish home. Another daughter is now in missionary service in China, where her husband, the late Rev. Albert Whiting, lost his life while ministering to sufferers by famine. A third daughter is at Oberlin, and a son in Williams College.

The days of martyrdom are not over. There is still room for heroic service for Christ's sake. May history repeat itself once more, and the blood of this martyr prove the seed of the church.

BAGDAD.

The Eastern Turkey Mission has for some time had before it questions pertaining to a more vigorous prosecution of evangelistic work in the regions south of Mardin, including Mosul and Bagdad. The Mardin station field, as now constituted, covers an area of not less than *sixty thousand square miles*, and the missionaries at that point have been pressed in spirit over the spiritual needs of this vast and populous region. That the present condition of the field and the openings for evangelistic and educational efforts might be fully understood, Mr. Andrus, of Mardin, was authorized to spend the past winter in extended observations at Mosul and Bagdad. In a long and able report made to the mission at its recent annual meeting, Mr. Andrus gives the history of missionary efforts at Bagdad, commencing with the year 1829–30, when two English Baptists

opened a Christian school. This effort, after a few years, ended in failure. The "London Society for the Propagation of the Gospel among the Jews" opened a mission in 1847, and after several years of labor withdrew. A missionary of the Free Church of Scotland, who settled in Bagdad in 1869, died after a few months' service there. Since that time intermittent work has been attempted by native agents of the British and American Bible Societies, and by evangelists trained by our own missionaries in Eastern Turkey and the American Presbyterian mission in Persia. Concerning the present condition of Bagdad, we give the full report of Mr. Andrus, regretting that we have not room for what he says of Mosul.

In 1865 Bagdad contained, according to the report of the English Consul-general, a population of 90,000 souls, divided as follows: Moslems, 70,000, of whom one third are Sunnees, and two thirds are Shiites; Jews, 18,000; Christians, 2,000, split up into the numerous sects of Armenians, Papal Armenians, Syrians, Papal Syrians, Chaldeans, Greeks, and Latins. It is not far out of the way to say that the population is now 100,000, and that the ratio of increase has been greatest among the Christian population. A great many residents from India, with their various religious predilections, as well as the constant coming and going of Persian pilgrims to the near shrine of Kadthimain and Kerbelah, are factors which have their influence upon the religious as well as the social state of society. The presence of a small colony of Europeans of various nationalities is a large item in the commercial, social, and religious estimates formed of this city.

While the brilliancy and beauty of the courts and gardens of the caliphs have passed away, with no monument to recall them save the cultured language and rich rhetoric of the Arabs, the place itself, notwithstanding the centuries of blight which the Tartar Turk has wrought upon it, still deserves the rank of the second city in the Asiatic portion of the Empire. Its position is such that it must naturally be an important commercial center. With Persia at her gates on the north, the vast and fertile plains of the Tigris and the Euphrates on the west, Arabia with her coffee and spices on the south, and her steam connection with the Persian Gulf and the ports of India to the east and south, her markets must, under the increasing pressure of the west upon the east, continue to be yet more and more the emporium for an exchange of the products of these vast and diverse regions which her commerce drains. Beautiful for situation, she is only waiting for the proper summons to turn her immense resources to account, and to again claim, as of old, the seat of empire.

THE SOCIAL AND RELIGIOUS CONDITION OF THE CITY.

The social features of Bagdad differ in many respects from those of any other interior city. The constant jostling of race and creed against one another in the crowded avenues of trade has broken up the spirit of exclusiveness, even if it has not sufficed to wholly remove the sense of superiority among the adherents of the various creeds and sects. A community of commercial interests must in a measure create a community of social relations. The constant commingling of Frank, Hindoo, Persian, Turk, Arab, Koord, Christian, and Jew, has had the effect of assimilating, in a degree, the social habits of the people. The position of woman is less restrained in the city, and her appearance in the markets as both buyer and seller is an every day affair. Women of the higher classes, also, move about the streets with greater freedom. In the churches of the various Christian sects she sits in front of the men, before and around the altar. The openness of the houses, and the almost out-door life of the people, have a tendency to foster this spirit of *abandon* that seems to obtain among the classes with whom I came in contact. It must be said, however, that the present

tendency of this openness and freedom of intercourse between the races, the creeds, and the sexes, is an immoral one. Gambling, intemperance, "adultery, fornication, and all uncleanness," are the abounding vices among all classes of society. The restrictions that exist are more those of suspicion than of modesty and virtue.

We find the reason of this social state in the religious condition of the people. The very fact that so many religious tenets exist there, side by side, has had the effect in those who have been partially enlightened by travel and commercial intercourse to create a doubt about the validity of any creed. Several of the nominal Christians have visited India, and it is a common remark of theirs, upon visiting some Hindu temple, that the interior arrangements and religious ceremonies are not very different from those of their own churches, and so the question is started in their minds whether after all there is more of truth in what they profess than in the assertions of the heathen Hindu. Thus from a heathen quarter have the shackles of bigotry been loosened among the Christian portion of the inhabitants.

Among the Jews the expectation of a Messiah, whose coming is so long delayed, has been working around into a doubt as to whether he is to come at all. In this state of mind the seeds of infidelity sown through the medium of the French language and literature have found a congenial soil, and under the present system of education, and the influence of French and English Jews among them, are springing up all through that community. Copies of Voltaire, or portions of his works, are almost as common among them as the Pentateuch or the books of the Prophets.

Godlessness among the Jews of Bagdad is as prevalent as is Christlessness among the Christians of that great and wicked city. The Moslem, too, whether Sunni or Shii, seems to have caught the infection, and goes to as great lengths in all forms of wickedness, apparently untrammeled by the moral and religious restrictions of his sect, repeating the formula of his faith more as a matter of habit than of conviction, and leaning more to a doubt of the first statement than to a questioning of the second.

THE OUTLOOK.

Such being to-day the commercial, social, and religious condition of Bagdad, what is its attitude toward evangelical religion? Past efforts have effected more particularly the Christian and Jewish elements of the population. Among the Armenians the present state is an interesting and hopeful one. Thoroughly dissatisfied with their old forms, they are anxious to be led to something better, and show a special leaning to that form of Protestantism of which the American missionaries are the representatives.

They are anxious we should put in a good man at once, and some are ready to meet the rent of 2,500 piasters for a suitable place in which to begin. The germ of any effort for that city lies in this same decaying community.

The better organized Papal communities would resist more stoutly, but some among them are already enlightened. The better element among the Europeans would certainly lend a moral support to any genuine effort that might be attempted. Among the Jews the labors of the past have left them better acquainted with their own Scriptures, made them willing to purchase the editions of the British and Foreign and the American Bible Societies, and led some of the more thoughtful among them to secretly long for "a better knowledge of that way," and for an opportunity to declare themselves followers of the true Messiah.

Moslems, especially Sunnees of the official and soldier classes, are beginning to make inquiries about, and show a respect for, Protestantism, as they have come in contact with it elsewhere. It is noteworthy that almost the entire sales of Arabic and Turkish Scriptures in Bagdad the past winter were to men of these classes. Surely the need for evangelical labor is supremely great, and all these indications show a not unfavorable attitude toward, nay, rather constitute a general plea for, sincere

and persistent Christian effort among and for all classes and creeds, and that at the earliest moment practicable.

The report of Mr. Andrus also contains an extended account of the existing educational institutions of Bagdad. It is a surprise to learn that there are now three thousand pupils in the various schools of the city. The government maintains a primary civil and a primary military school, each with an extended course of study. Among the Papists, the Carmelites have two schools for males, besides the only two schools for girls in the city. The other Papal communities have united in the support of a large and fine high-school. But the Jews quite outstrip the other sects in their zeal for education. They maintain twenty-five primary schools, with five hundred pupils, in which Hebrew only is taught. Intermediate schools are attended by twelve hundred pupils, where, in addition to the Hebrew Scriptures and the Talmud, Arabic and Turkish are taught. Besides these primary and intermediate schools there is what is termed, by way of eminence, *The School*, supported by the "Israelitic Alliance" of Paris. The course of study in this school is extended and thorough, but its moral and religious influence is such as to lead the young Jews away from their old faith into the dreary wastes of skepticism.

The review of this field is such as to lead our Eastern Turkey mission to the conviction that there is an imperative call upon them, either to enter upon evangelistic work in the region of Bagdad and Mosul, or at once to call upon some other missionary organization to do so. Believing that it properly belongs to us to occupy it, the Mission has asked for the immediate sending of two missionary families, that they may go up and possess this land. The Prudential Committee have responded so far as to resolve to seek the men to undertake the work. Who will volunteer to go, in Christ's name, to preach the gospel in this hopeful region?

AFRICA TWO HUNDRED YEARS AGO.

We have been interested recently in examining a fine folio volume, now more than two hundred years old, belonging to the Public Library of Woburn, Mass., containing, with some letter-press description, a map of Africa. The volume is entitled *Great Britain, with a* Prospect *of the most famous parts of the World*, and was published at London in 1676, by John Speed. The maps of the counties of Great Britain which it contains are minute and apparently accurate, but the same cannot be said of some of the maps which give the "Prospect" of other portions of the world. In these the cartographer evidently drew more upon his imagination than he did upon surveys. On the map of New England, for instance, Lake Winnipiseogee is represented as covering an area nearly as large as Massachusetts. The map of Africa comes much nearer the truth, for though it does not even approach to accuracy in detail, it presents in general outline a better view of the continent than we had supposed was possible at that day. Our readers will be interested in the reproduction of the map, on a reduced scale, which is given on the opposite page. It shows that though the great lakes of the interior were not properly located, some knowledge was had of their existence. It rightly makes the Congo flow from Lake Tanganyika, a fact

which Stanley failed to discover, though it makes the same lake tri
to the Nile. It is a singular fact that two hundred years ago the
which we still speak of as unknown, should have been better known
New England, to say nothing of the regions westward, where now are

AFRICA, FROM A MAP OF 1676.

states. This fact is certainly suggestive as to what the next two hundred years may do for the development of Africa.

The brief description with which this elaborate volume accompanies the map of Africa is long enough to contain many singular myths. Among them is this: "That in a ground near the River Nilus there have been found mice half made up, and nature taken in the very nick, when she had already wrought life in the fore-parts, head and breast, the hinder joints yet remaining in the form of earth." As accounting for the early and rapid increase of the population in Africa, it is said that "the sun by his propinquity wrought soonest upon the moisture of the ground, and made it fit for mortality to sprout in." Of the

a region south of the Congo, close upon the territory to be embraced in the mission to Bihé, we have this information, which may have been not far from the truth: "They have, in some parts, shambles for man's flesh, as we have for meat. They kill their own children in the birth, to avoid the trouble of breeding them, and preserve their nation with stolen brats from neighboring countries."

To this continent, about which there has been so much of conjecture, and into which the explorer has gone with vast enthusiasm, the Christian church has at last turned her attention with the determination to reach the interior, and plant there the standard of the cross. To human view, and with only human strength, the undertaking is preposterous. Under the guidance of Him who has all power, it is perfectly feasible.

VISCOUNT STRATFORD DE REDCLIFFE.

BY REV. GEORGE WASHBURN, D. D., PRESIDENT OF ROBERT COLLEGE, CONSTANTINOPLE.

Lord Stratford was a statesman and diplomatist, and not a missionary, but his name will always be associated with those of the earlier missionaries at Constantinople, Dwight, Goodell, Schauffler, and Hamlin. It has probably appeared in the *Missionary Herald* more frequently than that of any other English or American statesman.

Dr. Goodell wrote to him as he was leaving Constantinople in 1858: "Your influence has been weighty and mighty for good. In the changes here your name stands connected with all that is worthy to rise and prosper, with all that is stable and enduring. Connected as it is with the great cause of civil and religious liberty, it stands connected with that which shall never pass away, for it is as eternal as the immutable purpose of Infinite Goodness can make it. And when this cause shall triumph in Turkey (and triumph it shall), and the future history of the country shall be written, the influence and important agency of your Lordship will not fail of a public recognition and a due acknowledgment."

This was written by Dr. Goodell when all cherished the highest hopes for the speedy regeneration of Turkey, in the spirit of the Hatt-i-houmayoun, that great charter of liberty, which was really the work of Lord Stratford. Had he continued to represent England at Constantinople, it would not have remained a dead letter, but he was sacrificed to please the Emperor Napoleon, who had his own plans in the East, and sought to make French influence predominant. The Turks, failing to appreciate the absolute necessity of radical reforms, took advantage of his departure and of the conflict between English and French political interests which followed, to set aside the principles of the Hatt-i-houmayoun. It was a fatal error. Turkey never had a truer friend than Lord Stratford, never one who more sincerely desired to maintain the independence and integrity of the Ottoman Empire. He honestly believed that this was essential to the peace of Europe and the prosperity of the many nationalities under the rule of the Sultan; but he saw as clearly as Dr. Goodell did, and more clearly than any Turkish or European statesman, that the cause of civil

and religious liberty was sure to triumph in the East, that forces were already at work which would save the empire if it could be brought into sympathy with them, but would be certain to destroy it, if it continued to ignore them. Turkey is now paying the penalty of its failure to appreciate his wise and friendly counsels.

Lord Stratford was not only the personal friend of the American missionaries, but he was the protector of the persecuted and the founder of the Protestant civil community in Turkey. Whatever rights and privileges the Protestants enjoy in Turkey are due to his efforts, and he maintained his interest in their welfare up to the day of his death.

Aside from these things, which are of special interest to all readers of the *Missionary Herald*, Lord Stratford was one of the most remarkable men of the century. Born in 1788, and entering the diplomatic service at the early age of twenty, he retained his intellectual activity to the last, dying August 14, at the age of ninety-two. He had a part in almost all the great events of the century, especially all those connected with the East. He went to Constantinople as ambassador in 1825, and was there at the time of the slaughter of the Janissaries and the battle of Navarino. This was in the time of Sultan Mahmoud, who was the last of the great Ottoman Sultans, and who still maintained the old Turkish idea that even a European ambassador was to be treated as a *Giaour*, unworthy of respect. He returned to Constantinople in 1842, after the throne of Othman had been saved by the intervention of Europe against Mohammed Ali, and for fourteen years he not only ruled the empire by his personal influence over the Sultan, but directed the whole policy of Europe in regard to the East. He was never a popular man. He was disliked by the English, feared by the Turks, hated by the Russians, and finally overthrown by the jealousy of the French, but he commanded the respect of the world and the honor and esteem of all those who honestly desired the regeneration of Turkey. No other European has ever exerted so great an influence in the East, where he is still always spoken of by the natives as "the great ambassador." Many a time during the last five years I have heard Turks and Christians express the belief that he was the only man who could save the Empire, and wonder why he did not return to Constantinople.

After his return to England Lord Stratford devoted much time to literary work, and among other things wrote a very interesting little book entitled *Why I am a Christian.* He died not only full of years, but full of faith in Jesus Christ and in his eternal kingdom.

SOME REASONS FOR EVANGELIZING CENTRAL AFRICA.

BY REV. J. O. MEANS, D. D.

VII.

Among the reasons for evangelizing this continent there remains to be named for our present purpose one more, and that is, *The Hopefulness of the Undertaking, notwithstanding the discouraging aspects of the climate and people.* In spite of all that seems favorable, the climate and the people of Africa, it is

alleged, make her civilization hopeless. She has, it is thought, a deadly climate. As well try to build a city in the seething crater of Vesuvius as to build a civilization in the fever-laden atmosphere of Africa. When "to the deadly climate" it is added that "the people are incapable of high culture," it is idle, we are told, to imagine that Africa will ever play a great part in the world.

It is wise to look all the discouragements squarely in the face. The climate and the people must be honestly considered. Special weight must be given to the fact that so long periods have elapsed since civilization was planted in the continent. While other people originally as savage have become leaders of the race, Africa lingers. If it is in her to rise, why has she not long since risen? Does it not argue some inherent defect in the people or in the land that at this late day Africa needs help, and that nations unborn when she was in her meridian are now called to nurse her into life?

What has kept back the civilization of Africa is a most interesting and fruitful question, but a question too large to be adequately handled here. It will suffice for our purpose to make a few suggestions in respect to the two decisive drawbacks, as they seem, of the climate and the people.

As to the climate, there is no disguising the fact that it has proved strangely fatal to Europeans. Many noble lives have been lost, in commercial, in scientific, and in religious undertakings. The list of those who have perished is a long and a sad list. When, however, we come to take a large view of the matter of climate as bearing on the evangelization of Africa, it is to be said: —

(1.) That large portions of the continent are not only free from fever, but are preëminently healthy. Egypt, and the Mediterranean coast generally, with local exceptions in parts of Algeria and elsewhere, the country inland from the Mediterranean, and nearly the whole of South Africa, are so salubrious that invalids resort to them. The malarial regions are, on the eastern side, the upper Nile basin, the Zanzibar coast, and so southward to Delagoa Bay perhaps; and on the western side, the mangrove belt, which extends from the Senegal on the north to the Congo on the south of the equator, covering the coast country of Senegambia, Sierra Leone, Liberia, the Gulf of Guinea, the Bight of Biafra, the estuaries of the Gaboon, the Ogowé, and the Congo. The luxuriant, swampy river valleys of the interior seem also to be malarial in Africa as elsewhere. But the elevated plateaus and highlands and mountain ranges, which comprise the larger part of the interior in even the malarial belts of Zanzibar and the Zambesi, and of the Senegal and Gambia, the Quorra, Ogowé, and Congo, are uniformly reported to be healthy countries.

(2.) It is fair to notice that the natives thrive abundantly in regions fatal to foreigners. Some of the most densely peopled districts, as the lagoons and swamps of Lagos, are the districts in which Europeans breathe only fever-poison.

(3.) Yet, to foreigners, the climate is no more deadly than it is in the East and West Indies. In the United States and in Southern Europe more lives are destroyed by the yellow fever, by cholera, by the plague, by typhus, in a course of years, than fever destroys in Africa.

(4.) Much of the mortality among European traders has been due to excesses which would have swept them away from Paradise itself; and many deaths of travelers are traceable to exposures which everywhere break down iron constitutions.

(5.) The African fever, like other diseases, is mitigated and brought under control as it is better understood. In regions once regarded unhealthy foreigners now live with scarcely more risk than in their native land. Rev. S. H. Murphy, of the Mission at the Gaboon, a few miles north of the equator, says, September, 1879: "A word about this much-abused climate. I should certainly prefer this delicious tropical climate to that of Indiana, or South Carolina, or the city of New Orleans, and for the most part of the year, even that of New England. The conditions of health are good living, godliness, cleanliness, tranquillity, patience, and quinine. All the self-conceited, bilious, and dyspeptic should be persuaded not to make Africa their home. As for the African fever (yellow fever is unknown in these parts), it is less serious than is generally supposed, and comes generally through exposure or folly. There are hundreds of diseases far more perilous in northern latitudes."

(6.) The elevation of Africa is to be effected, not through colonization by white men, but through Christianization. The question of health, practically, touches the point, not whether white men in large numbers can take possession of Central Africa, but whether the picked men who engage in the work of evangelization can live to do this work. As to this, there can be no doubt. The picked men and women who give themselves to this noble undertaking will find their strength equal to their day. Africa, in the large sense, is to be peopled by Africans. To say the climate forbids the hope of her elevation, that men cannot live there, is absurd. Men are living there, two hundred millions of them, in spite of savagery and slavery. For its inhabitants the continent is salubrious.

The vital question is as to the character of the people. Are they capable of high culture, or is there something in them which makes Christian civilization hopeless?

The asking of this question implies that some things about the African give the impression of inferiority. In competition with the white races he has gone to the wall. But, because the negro enslaved or newly-freed from bondage has not risen above his hard environment, and achieved positions on a level with races which have inherited centuries of Christian culture, it by no means follows that Africans in their native land are incapable of culture.

(1.) The disparagement of Africans applies chiefly to the negro races, which form but a part of the great population of the continent. The Africans who border on the Mediterranean in past ages showed no inferiority; they led civilization when Britons were barbarians. The ten or twelve millions of Gallas and Somalis in the northeast are a brave, vigorous, daring people, who know not the fear of man or demon. There are nowhere to be found a prouder, shrewder, more polite, and industrious people than the handsome Mandingoes and Foulahs southwest of the Sahara. The Zulu Kafir in his native kraals, as to all manly and hopeful qualities, can stand comparison with any Caucasian now living in primitive Caucasus, or that once lived in the forests of Germany. Compare these people not with us to-day as Christians, but with our ancestors in their savage state, and the African will hold his own. The multitudinous Bantu people who inhabit Central Africa have other great families besides the Zulu Kaffirs, who exhibit, with aptitude for mechanic arts, military skill and political instincts which have organized great governments and compacted power in

forms not unworthy of medieval feudalism. In fact, feudalism survives to-day in this barbaric land.

(2.) In spite of enormous disadvantages there has been developed in parts of Africa a degree of civil culture which is full of hope, as indicating what the impact of Christianity may accomplish. The Soudan, with its eighty millions of busy agriculturists and artisans, in thriving villages and towns and famous municipalities, supporting easily three times as many people to the square mile as the State of Maine supports, shows how they are mistaken who think of the African as only a sooty blackamore. Great kings who trace their pedigrees back as far as the Guelphs, and whose families have held their thrones in direct transmission for generations; Munza, whom Schweinfurth visited among the Monbuttos; Rumanika, of Karaguè; Mtesa, of Rubaga, on Victoria Nyanza; Muata Yanvo, in the very heart of Central Africa; these are mighty potentates, ruling vast regions and immense populations, with standing armies and navies, and with state ceremonials which would have put to the blush the courtiers of Louis XIV.

(3.) The capacity of a race is fairly tested by the capacity of its best specimens. In native Africans there are indications of intellectual capabilities, of vigor of will, and gritty persistence, and what is more to the purpose, of shrewd homely common sense, which would be a discredit to no average Scotchman, and which bespeak no doubtful future for this people when the light which lighteth Scotland shall also light every African that cometh into the world. For marvels of memory, Macaulay himself must give way to the African story-teller. In the acquisition of languages native scholars have shown astonishing aptitude. The intellectual forces of average men in our days have as fair play in trafficking, in buying and selling and driving bargains, as in literature or science or politics. In literature and science the African is behindhand. In politics he generally knows what he is about as well as his neighbor. In traffic where he competes directly with the English, the German, the American, and the Jew, it is seldom that the African is cheated twice by the same man. Stories are told of the shrewd management of the simple African to obtain from the sharp-eyed foreigner something for nothing, which would entitle the native to an ovation on the stock exchange.

Let us make account of all the drawbacks in respect to Africa; then what?

Then it must be said that no amount or degree of difficulty will justify us before conscience and before God in withholding Christianity from Africa. She needs it. She has a right to it. Our marching orders are, Go ye into all the world and preach the gospel to every creature. If need be we must not count health or happiness or life itself so dear as to be afraid of the dangers. Men can become outlaws and live in the pestilential lagoons of Lagos, to hunt slaves or buy palm-oil. Gallant soldiers can wade through swamps over which settles the pall of death, to capture Coomassie. Princes can scout over regions where grass as tall as young forests conceals the lurking foe whose assegais strike down imperial hopes. Explorers can endure hunger and thirst and nakedness, and die in the depths where they make no sign how they perished. Are Christians the only men afraid to go to Africa? Let him that hath no sword sell his garment and buy one. Let the Christian whose piety lacks cour-

age sell it and buy a little zeal from a newspaper correspondent, or from a soldier, or from a slave-trader.

The gospel of Jesus Christ, let us remember, is the power of God. It is the power of God unto civilization, for civilization is included under salvation. This gospel has proved itself mighty enough to lift the most degraded. It can and will lift Africa, only let its forces be applied. Instead of hopeful indications in the land and in the people, let it be that there is all the inferiority and helplessness which the most perverse pessimist asserts: the gospel of the Son of God can make a new world out of it.

We ourselves have come out of as savage barbarism as now exists in Bihé and Bailunda. The role of the centuries has seen barbarous Britain and Scandinavia transformed into England and America. The power which wrought the transformation has been Christian civilization. Before our very eyes cannibal islands, where whalers dared not send a boat's crew ashore to fill their water casks, have been lifted by Christian civilization into peaceful and industrious nations with which Europe and America make treaties.

If it were not so, if no reasonable hope could be cherished of bringing Africa into the number of civilized continents, something can be done to better her condition. The more hopeless, the more is she to be pitied, and the louder is the call upon Christian compassion to mitigate her wretchedness. In our days philanthropy is heroic, and draws back from no magnitude of degradation. Invention is ripe to unstop the ears and make the deaf hear. By slow and loving manipulations the tongue of the dumb is loosed to speak. The very idiot, who is not as self-contained as a dog, is educated and wrought over into the semblance of a man. Shall any imagined difficulties hinder Christians from doing with their might, which is God's might, the utmost possibility for evangelizing not a deaf and dumb and idiotic continent, but a continent of two hundred millions of men and women who can stand on their feet and look into the face of heaven?

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

THE MURDER OF DR. PARSONS.

TIDINGS of the death of Dr. Parsons, of Nicomedia, were given in the last number of the *Herald*. Letters have since arrived from Mr. Pettibone and others, giving the sad particulars connected with his death and the arrest of his murderers. Although some of these communications have appeared in the public papers, we give a letter from Dr. E. E. Bliss narrating the principal facts. The letter is dated August 2:—

"Some fifteen days ago Mr. Parsons, of the Baghchejuk station, started out on one of these missionary tours among the villages of his field to which he has for many years given a large part of his time. On Wednesday of last week (July 28) he was on his return from this tour, coming over the mountain road from Nice to Baghchejuk. He had with him a faithful brother, Garabed Dudukian, a member of the Baghchejuk church, who has been his companion and helper on these tours for many years. Late in the afternoon they stopped at an encampment of Yuruks, a nomadic tribe of herdsmen, where they found a Turkish Imam (priest), with whom Mr. Parsons had some few words, offering him a copy of the Scriptures, which the Imam, however, declined to receive, on the plea that he had no time to read even his own book. From this camp Mr. Parsons came on about a mile, and then, at the

suggestion of his companion, determined, as the weather was very warm, to pass the night in the open air. About an hour after sundown an Armenian from Baghchejuk, having business with these Yuruks, and on his way to their tents, stopped for a few minutes to speak with Mr. Parsons and his companion.

"It now appears that the same night three men from that Yuruk encampment, having occasion to go in pursuit of cattle which had strayed from the herd, passed by the place where Mr. Parsons and his companion were sleeping quietly by the remains of their fire, and conceived the purpose to kill and rob them. One of the three men made objections, and they all went on in pursuit of the cattle. But on their return, finding their victims still asleep, they determined to put in execution what they had planned. They then stole softly up, and, taking deliberate aim, shot Garabed through the heart. Upon this Mr. Parsons starting up, was also shot and fell dead, the ball passing through his arm into the side and quite through the body. This is the story of the murder as told by the guilty men themselves, who have since been arrested. Their object was simply plunder. One of them says they did not intend to kill the 'old man with a beard' (Mr. Parsons), but feared if he was spared, they would be identified and punished. The bodies were stripped, but hardly anything taken away besides the small amount of money, not more than five dollars in all, found upon them. The cold-blooded murderers drew the bodies a little aside, and left them unburied among the bushes. When asked why they did not attempt to conceal their crime by burying the bodies, they gave an answer characteristic of the light esteem and even contempt in which these Mussulman nomads hold the life of a Christian. 'They were giaours (infidels), why should we bury them? Who would ever make any inquiries for them?'

"The first intimation of what had happened came to the friends at Baghchejuk on Friday morning, when the two horses which Mr. Parsons had taken with him were found and recognized in the woods not far from the village. This led to search, but it was not till Saturday morning that the bodies were discovered and brought in."

THE TIDINGS AT BAGHCHEJUK.

"As you may well imagine the people at Baghchejuk were convulsed with horror and grief as the news of what had occurred spread among them. Garabed was well known among them, and highly respected. Mr. Parsons had lived among them for twenty-five years, 'doing good to all men as he had opportunity;' a man known to them and in all the region about as most self-denying and indefatigable in his labors for the temporal as well as spiritual benefit of all classes; a man respected and beloved even by those in the community who did not sympathize with him as a missionary; a man in whom almost every individual might feel that he had lost a personal friend. No event, perhaps, has ever so profoundly stirred the place. The funeral took place on Sunday, P. M., and was attended by almost the whole community. Although nearly four days had passed since the murder, the bodies, particularly that of Mr. Parsons, had been but little changed, and many remarked the peaceful, sleep-like aspect of the missionary's face. Addresses of great interest were made both at the church and at the grave. Among them was one by a leading ecclesiastic of the Armenian church, — the Vicar of the Armenian Patriarch, — in which he gave emphatic testimony to his high appreciation of the 'spotless character' of Mr. Parsons and of his labors.

"The Turkish authorities, upon being informed of what had taken place, showed very commendable promptness and zeal in seeking out and arresting the guilty parties."

TURKISH RECKLESSNESS.

In letters written a few days later than the foregoing, both Mr. Greene and Dr. Bliss say that there is evidence of a disposition on the part of the officials to treat the affair as the work of "boys," who *thoughtlessly* did the deed. It is deemed of special importance by the missionaries, in the interests of humanity and public

safety throughout Turkey, that speedy and stern punishment be meted out to these murderers. Dr. Bliss says: —

"The answer given by one of them to the question why they did not try to conceal their crime by burying the bodies, 'We said to ourselves, "why should we bury them? They are giaours (infidels), Who will ever make any inquiries in regard to them?"' may be a boyish speech, but in its boyish simplicity and frankness it is very suggestive. Those young men are nomadic herdsmen, they read no newspapers, they know nothing, perhaps, of diplomatic notes and conferences, but they know very well the general character of the administration of the country, and they knew, or thought they might reasonably infer, that they ran very little risk in putting these two men to death. Unconsciously that young Yuruk was revealing the secret of the crimes that are now rampant through Turkey, disgracing the government before the world. If the government were wise in its generation, it would take the warning, and by some swift and shining examples of punishing guilty parties, redeem its character and check the growing lawlessness."

Mr. Greene, of Constantinople, in calling for the interference of our government, says: —

"Within the past few years many Christians have been murdered in the Nicomedia province, but never have we heard of the punishment of a murderer. If a Christian were to murder a Turk, he would be executed without mercy, but Christians are murdered by Turks all over the land with impunity. Four Christians were murdered in this city Sunday before last, but we hear not a word of the punishment of the murderers. They are arrested; there is a secret examination; no open trial; and that is the last the public hears of it. Veli Mehemmed, the fanatic murderer of the Russian officer, Colonel Cummerau, still goes unhung, and it is reported to us that the Sheikh ul Islam has congratulated the Sultan on his firmness in resisting the Russian demands for the execution. Poor Harootune, the worthy steward of Robert College for so many years, was murdered in an atrocious manner under our eyes. His murderers were arrested, examined secretly, kept in prison till now, we suppose, but no evidence appears that the Turks mean to punish them. Indeed, we can recall no instances in which Turkish murderers have been executed, save in the case of the Salonica consuls, of our Brother Merriam, and our Brother Coffing. In two of these cases ships of war appeared, and peremptory demands were made. Language fails to describe the helplessness and hopelessness of the Christian population still under the yoke of the Turks.

"If our government moves firmly and promptly in this matter, the whole Christian population of Turkey will bless her, and the lesson on the cruel and fanatical abusers and murderers of Christians will be of untold value. No missionary has yet been murdered with impunity, and we believe that in this case, too, justice will be done."

ROBERT COLLEGE AND "THE HOME."

DR. WOOD sends the following account of the graduating exercises at Robert College, July 15: —

"The graduating class was small, only seven in number, four Bulgarians and three Armenians. The speaking was very creditable; the audience large; enthusiasm marked. After presentation of diplomas and distribution of prizes, addresses were made by Mr. Maynard, Lord Fitz Maurice (English member of the International Commission), who spoke in behalf of Mr. Goschen, the English Ambassador, and in Armenian by Nertes Vartabed, as representative of the Armenian Patriarch. The Bulgarian Exarch was likewise represented by dignitaries of the Bulgarian church. The presence of such men indicates a progress of public sentiment by which we may well be encouraged. The number of students in the college exceeds 200, with a prospect of considerable increase next year. Considering the financial prostration and political condition of this country, this is an omen of good for which to be thankful."

Of the examinations at the Constantinople Home, Dr. Wood writes: —

"The examinations drew together large audiences which increased from the com-

fortably full on the first two days to the uncomfortable on the third, and the more than full on the fourth day. As visitors were admitted by tickets of invitation, the company was more select than ever before. The largest portion consisted of Armenians, but other nationalities were well represented. Not a little interest was excited by the presence on the last two days of ten or twelve Turkish ladies richly dressed and arrayed in yashmaks (veils), drawn by the four Turkish girls among the scholars. It was indeed a pleasant spectacle that was presented by these girls when, with another, a Jew, they stood in a class by themselves, and were examined in English and Turkish translations, and afterwards in a class with others in mental Arithmetic. It was a new thing in Constantinople to see Mohammedan girls thus appear in public and in association with non-Mussulmans. The father of two of them, a colonel in the army, was present in uniform, and showed himself much pleased, while the pleasure of the Turkish women seemed also unalloyed. These Turkish pupils are favorites among the scholars, no race prejudice having been exhibited by any. The Colonel promises us other such pupils; but it would not be strange if influences should be exerted which may hinder their coming, and even compel the removal of these. But what we have seen is a prophecy of a future that will come in its time.

"Never before was the number of pupils so large, and never was a better impression made by the exercises of examination week. Never before was there so much to gratify in the evidence afforded as to the usefulness of the school and the reputation it is gaining. The five graduates, all Armenians, go forth, we trust, to live for the highest end of human life. Four of them, perhaps the other likewise, will probably engage for a time in teaching. The diplomas were given them by Mr. Maynard, the U. S. Minister, whose remarks, full of good sense and sympathetic feeling, were deeply impressive. Brief addresses were subsequently made by Professor Millingen, of Robert College, in English, Pastor Avedis Constantian in Turkish, Pastor Garabed Kaprielian in Armenian, Dr. Riggs, partly in English and partly in Bulgarian, and in the latter language by a Bulgarian gentleman introduced by Dr. Riggs. The previous day an Archimandrate had been present as representative of the Bulgarian Exarch."

European Turkey Mission.

GROWING SPIRITUALITY. A CALL FOR PRAYER.

MR. HOUSE, of Samokov, writes on the 28th of July: —

"I cannot but feel that the spirituality of many of our Theological students, and I might say, also, of many of the students in the Girls' School, has been greatly strengthened and deepened by Bible study. There has been marked interest in the study of the Word. This, certainly, is a most desirable thing, and one can hardly help feeling that thus deep foundations are being laid for a revival in, let us hope, the near future. I think that we have never before had so many promising students in the theological school. This year, too, has not been without most hopeful manifestations of the Spirit's work in the evangelical part of our work.

"The pressure of our work has led me to neglect writing to you of one of the most encouraging tours I have ever made. Near the close of last winter's vacation I made a tour, in company with Miss Maltbie, through Pirdop, Panagurishte, and Tserovo. It was not that we had great crowds to hear us, although the number of hearers in Panagurishte was large, but the remarkable characteristic of the tour was the Spirit's power accompanying the Word. This was especially manifest at Panagurishte. Miss Maltbie remarked to me on our homeward journey, that our tour had seemed almost like a revival season. Now it seems to me that these little straws upon the water show whither the current slowly but surely is tending. I feel that God is not going to leave this work to go on without, in a signal manner, putting his seal upon it.

"I beg of the churches at home to pray for us, realizing more and more that it is

a critical time for the Bulgarian people. What these people need more than everything else is spiritual life through a manifestation of the Spirit's power among them. Shall we — shall the churches at home — fail in beseeching the throne of grace for this blessing? God grant that we may be faithful!"

Central Turkey Mission.

GROWTH IN OUT-STATIONS.

MR. MARDEN writes from Marash, June 15: —

"I have just returned from a tour of four hundred miles to the out-stations northwest of Marash. Mrs. Coffing and Miss Spencer accompanied me as far as Hadjin, where they now enter their new home, which is nearly completed. They will soon open their school with bright prospects. We visited Zeitoon, Albustan, Yarpooz, Shar, and Hadjin, where, leaving the ladies, I took with me the native pastor, and we went on over the mountains to Yerebahan and the Greek village of Gurumza, two days from Cæsarea. In all these places the Protestant work is unusually hopeful. Many new faces are seen in the congregations on the Sabbath, and many among the Armenians are eagerly listening to the truth.

"At Zeitoon the interest in Bible study continues unabated. At Shar, by invitation of the priest, I preached on Sabbath morning in the old Armenian church, at the regular service, to an audience of one hundred and fifty rough mountaineers. They listened with close attention and many expressions of gratitude. His church stands among the ruins of the old city of Comana, and, according to a Greek inscription upon its ancient door-post, was itself originally a temple of Apollo. It is, perhaps, worthy of mention that this is possibly the first instance in our mission that a missionary has been allowed to preach in an Armenian church to an Armenian audience."

INSTRUCTION OF CONVERTS.

"On my return to Marash I find that Mr. Montgomery some days ago proposed to give a class of young converts a series of evening talks upon the essential Christian doctrines. His hearers soon filled the large second church to overflowing, and he is now giving them two evenings a week his regular lectures in systematic theology. It is wonderful to see the close attention of the Protestants and also of a large number of Armenians, to the simple statement of Christian doctrines and the arguments in their support.

"We are seriously considering the question of graduating our five theological students at the end of this academical year, though it requires another year to complete the regular course. There are three important reasons in favor of this plan: 1st. The men are already of mature years and large experience, can easily read and speak Turkish, Armenian, and English, have a good knowledge of the elements of Greek and Hebrew, and have secured at least a fair equivalent for the entire course in the other departments. 2d. We have *five* important churches waiting for them. 3d. If the Marash missionaries are released from the care of the school they can in person push forward the out-station work, especially in Zeitoon, Hadjin, and Adana."

ZEITOON. BIBLE STUDY.

A letter from Mr. Marden, of still later date, July 8, gives the following interesting facts: —

"For many months we have sought to devise some plan to push forward our work in Zeitoon, and utilize, if possible, the prestige we have gained here during the political troubles of the past two years. After consultation with the brethren at Marash it was thought best for me to bring my little family here for the summer.

"The city itself is built in a deep gorge, hot and unclean, but is surrounded by lofty mountains with delicious air and water. For our summer home we have selected a beautiful site on the brow of a hill overlooking the town, and this week have put up a rough board summer-house, ten feet by thirty, in the shade of a large walnut tree near a cold spring. Our little establishment also provides lodgings for

the native preacher and the two Bible women, after their day's work in the hot and loathsome city. Until we completed our house we were very cordially entertained by the Armenian monks at the convent on the side of the mountain, and were invited to spend the summer with them.

"All classes of the people give us a hearty welcome. Last Sabbath I visited one of the Armenian churches after the usual morning service, and found four hundred men and women assembled for Bible study, and I gladly accepted an invitation to address them. I learned that several similar meetings were in session in the other churches. These Bible-readers discard the superstitions and formalities of the old church, and boldly endorse and defend the essential doctrines of the evangelical faith. I do not learn that the priests have thus far helped or hindered the work, but they look on with apparent indifference.

"A few months ago the Sabbath in Zeitoon differed but little from other days, but now every store and shop is closed, and labor is generally suspended. The moral effect of this movement is plainly seen in various directions. The outlook is full of hope and cheer."

Eastern Turkey Mission.

THE EFFECTS OF FAMINE-RELIEF.

The accounts from Mr. Dewey, given in the last issue of the *Herald*, showed the methods of relief adopted at Mardin. A letter from Mr. Dewey, dated June 25, mentions some of the results which have followed the benevolent labors of our missionaries. He says: —

"This relief work promises to have a favorable influence on the evangelical work, though we strive to preserve the strictest impartiality in carrying it on. We are all the time explaining that this is not our legitimate work, but that we are compelled by motives of common humanity to engage in it, because those whose proper business it is to attend to it neglect it. Curiosity is excited as to the character of a religion that makes us take such pains and trouble to relieve those whom, because of their holding a different creed, we ought to rejoice to see in distress. Little things, too, are happening to set new currents of thought in motion. Quite a stir was made one day because the amount of flour provided beforehand not proving quite sufficient to meet the tickets presented, I sent to the market and bought fifty pounds more to finish up. One man was heard to say, 'Do you believe the Archangel Michael, or even Saint Peter himself, would have done such a thing as that? Any one else would have said, "The flour is all gone; we are done," and let the rest go without. But *he* sent to the market and bought three rottles of flour, paying sixty-six piasters in money for it! Why? Because he had *promised* it, in issuing the tickets. And don't you believe he will stand to his word in other things?' I am sorry to say that far too often among this people the most trivial excuses are considered amply sufficient to release a man from keeping his pledges.

"The barley harvest is about ended, and both the grain and barley flour are only about half as high as they have been, though still several times the usual price. Wheat promises well, — to-day I hear there is a little of the new crop in market, but it is still fully ten times usual price. In short, were prices fully down to the usual rate, there would still be occasion for all that the most liberal charity can do for the next six months at least. A letter from Vice-consul Russel, in Mosul, says that epidemic fever has broken out with considerable violence in some of the neighboring villages. We can hardly hope to escape some such scourge in these parts."

Madura Mission.

VILLAGE CONGREGATIONS.

MR. NOYES, of Kodi-kanal, writes, July 2, of visits paid to out-stations: —

"My first Sabbath out I spent with Pastor Isaac, in Kambam, and preached in his church. It was an interesting audience, all seated on the floor and packed so closely that room could not be found for one more. After the service the kaleams, or

earthen boxes for contributions, were broken, yielding $10.50. In the evening there was another meeting, the ordinary women's meeting, in which they bring their offerings of grain collected during the week. To this meeting the men also were admitted, and the house was full. The most interesting feature of the meeting was the recitation of Scripture verses by members of the congregation, some repeating whole chapters. It was a wonder to me that they had learned so much, and so correctly, as most of them are unable to read. One blind man repeated two long chapters. The singing of the women was also an interesting feature. Fifty women were present, and they sung in concert, and most sweetly, a large number of Christian lyrics.

"The next day I married three couples, all educated persons, two of them daughters of Pastor Isaac. I seldom do such a thing. Nearly all such work is done by the native pastors. The next two days were taken up with my helpers' meeting. The reports were quite interesting, and encouraged me to believe that in my absence for two months they had been very diligent in their work. Several schools I found quite flourishing, one numbering seventy, and another sixty scholars. At Kombai, a Christian from the Zemindar's family visited me, with his whole family and several relatives. There were seven beautiful little girls, richly dressed, and two or three boys. They assured me that both the girls and boys should hereafter attend our school. It is difficult to induce parents of their rank to send their children to our schools, which are made up of different castes and from all grades of society. On this tour I had visits from many persons who came to condole with me in my great sorrow. These natives are very sympathizing, so that even in their very degradation one's heart is drawn out towards them.

"Again, on the 5th of June I set out on another tour, this time accompanied by Pastor Williams, to visit the congregations and schools under his charge. This took me to a portion of the field which I visit less frequently than I should if the traveling were not so difficult. We were obliged to travel in country carts over very rough and unfrequented roads, at about two miles an hour, and to put up with rough fare and poor accommodation. But the people were very glad to see us and brought presents of fowls, eggs, and fruits, so that I bought no provisions, and had some left to bring home. I never discourage the people from giving even to myself, but by the sums I give in return to the poor among them, am careful to avoid leaving the impression that I am the gainer. The schools in this region also I found in a prosperous condition, and I saw much to convince me that the catechists and teachers were faithful in their work, and to encourage me to believe that the gospel is gaining a hold among the people."

A HELPERS' MEETING.

The missionaries seek to come in contact with the native preachers and catechists as often as possible, and are accustomed to hold monthly meetings for the examination and training of these helpers. Mr. Jones, of Mana-madura, sends the following programme of his next monthly meeting, which, he says, is essentially the same order as that adopted at previous meetings. The meeting was for two days, July 6 and 7.

FIRST DAY.

A. M.	
10.	Prayer-meeting for half an hour.
10.30.	Reports.
11.30.	Examination of all Helpers on General Questions.
12.	Examination in Bazaar Book. Third class.
12.30.	Examination of a Hymn. Each one has to sing and analyze the hymn.
P. M.	
3.	Examination in Geography of Asia Minor. All classes.
3.30.	Examination in Texts on Tithes and True Spirit of Benevolence. Classes I. and II.
3.50.	Examination on Paul's First Journey. Class I.
4.15.	Examination in Matthew xvii. Classes II. and III.
4.40.	Examination of Miracles of Christ, 13th–17th in order. Classes II. and III.
5.	Announcements and Arrangements.
5.10.	All go out in companies to the village to preach in the streets.
7.30.	Two essays, with general criticisms. Topic: Why should the Sabbath be observed, and how? Also, Skeletons of Sermons, by two persons, with criticisms.

SECOND DAY.

A. M.

7.30. Personal conference.
10. Examination of Class I. in Hopkins' Systematic Theology.
10.30. Examination of Class III. in Madura District.
11. Examination of Class I. in 1 Cor. iv. 5.
11.30. Examination of Classes II. and III. on Sin of Covetousness as shown and punished in Bible.
12. Study of Matt. iv. with all. This chapter they are to teach during the next month to the Christians under them.

P. M.

3. Receiving their book accounts, announcements, consultation, paying of wages, etc.
7.30. General meeting, with Baptism and Communion.

Mr. Jones adds: "This programme gives you an idea of a work which, though wearisome to the flesh, is the pleasantest part of the whole month's toil. The lessons given and studied are mostly those given by the mission, and upon which these helpers will be examined at their general meeting in September."

Japan Mission.

A PROSPEROUS YEAR.

THE following statements are drawn from the Annual Report of the Mission prepared by Mr. Jenks, of Kobe: —

"Four churches have been organized during the past year; five pastors have been ordained and installed, though two of these churches and pastors, being gains very early in the year, were noticed in last year's report. One hundred and twenty-one members have been added to the churches on profession of faith. Each one of the sixteen churches has received additions by profession, and we trust 'of such as shall be saved.' One of the new churches is in Tokio, the capital of the Empire, one is on the large and populous island of Shikoku, five hundred miles from the capital, and two are in the heart of the tea-producing region of Lake Biwa. The five new pastors have all been fitted for their work by study and training at the Kioto school. April 1st there were thirty-seven candidates for baptism in the various churches.

"The money raised by the churches amounted to yen [1] 2,032.92, and the value of church property, including two church buildings, is yen 2,459.83. Funds sufficient to meet the total expenses of the sixteen churches, for preaching, rents, and incidentals, have been raised by the churches; but 'Board' money has been used to some extent in aiding pastors, while native funds have been diverted to other work.

"The medical department of our mission work is growing in importance as a means of advancing evangelistic work. Our entrance into Okayama, and the unparalleled openings and invitations for work in the adjacent towns, that have almost overburdened our little band of missionaries there, have been largely owing to the relief for physical ailments that has accompanied the preaching of the gospel. The number of patients for the year in the Okayama hospital, with which Dr. Berry has entered into contract as a condition that permission to reside there is granted, was 14,930. Total treated by Dr. Berry, 5,984. The native physicians and church officers heartily coöperate with both Drs. Berry and Taylor; the physicians are learning something of western surgery and medicine, by which their patients are benefitted. They regularly defray the traveling expenses of the medical missionary and of those who accompany him to preach and teach of the Great Physician, who heals the malady of sin. Rev. Wallace Taylor, M. D., our other medical missionary, has his headquarters in Osaka, a city of fifteen times the population of Okayama, and visits Kobe and Hiogo, large towns connected by rail, every week for hospital work.

"The Kioto training school has added to its chemical and philosophical apparatus, and its library; it has extended its English course of study to five years, embracing the sciences and text-books taught in our home colleges, with the exception of the dead languages; it has added a two years' theological course; it has welcomed Dr. Gordon and three graduates of the institution to its faculty, and is doing a noble work for the advancement of Christ's cause in Japan. A very interesting feature of this school has been the inauguration, this year, of a special three months' course of Biblical instruction for matured

[1] The Japanese gold yen is almost exactly equivalent to the American dollar. The fluctuations in the value of the paper yen have been great, gold having been within a few months at a premium of from five to sixty-five per cent.

men who are already engaged in evangelistic work. This class has numbered twenty members, all of a material that is very pleasant and hopeful to mould and train for Christian service. Of the eighty-eight students connected with the school eleven have united with the church during the past year. A daily noon prayer-meeting has been held by some of the students, the special object being the conversion of the younger members of the school. All of the students have paid their board, with occasional instances of help from individuals, and, in addition, have paid in tuitions more than one third of the running expenses.

"Our schools for girls at the three oldest stations, Kobe, Kioto, and Osaka, now number 122 pupils, of whom about one fourth are professing Christians. Instruction is given in both Japanese and English.

"The weekly newspaper published by the mission continues to be the only Christian journal for adults in the empire. Eight hundred and eighty copies are sent to subscribers scattered through all the provinces, and ten copies go to Japanese in the United States. There has been a regular increase in the subscription list from the first, but last year surpassed all former ones in this regard, the gain being twenty-two per cent. on the previous year. Bound volumes for past years are in demand, and some have been purchased for the Okayama native schools. It is about the only paper, among the hundreds in the land, that does not at times contain matter too vile to be read. Our book publishing department has employed the newspaper and smaller presses. Including the newspaper, nearly 2,000,000 pages of Christian literature have been issued, several of the books being second editions, published largely by funds received from former sales.

"The tendency of all our work is to pass more and more into native hands. The churches, with their pastors, are not only becoming self-sustaining, but propagating. The church at Imabari, two hundred miles from the missionary, who visits it about twice a year, nearly trebled its membership during eight months. The training school and the girls' schools receive more and more instruction from natives, while the financial support of one school for girls is carried by the churches. The country is being opened up every year by railroad extensions, and the rushing of the iron horse disturbs the worship before many an idol god. The education of woman is undermining the ancient strongholds of heathenism.

"Let us together, from both sides of the globe, praise God for his blessing upon this work and for those promises of his regarding it which are yea and amen in Christ Jesus. And let us humbly beseech him for the gracious outpouring of his Holy Spirit upon all to whom he has entrusted the work, and upon those who yet sit in great darkness."

JAPANESE QUESTIONS. IMMORALITY.

Mr. De Forest, of Osaka, writes of a three days' visit, including a Sabbath, which he had made at Hikone, Pastor Homma's place. Under date of July 1, he says: —

"As always and everywhere in Japan, so here the Christians gave me a very pleasant welcome: they arranged to guide me to all the interesting places, and to pay my hotel fare. We held three meetings, always prolonged by their asking question after question that to them had a very practical bearing: such as, 'On the third year after my father's death, shall I have a feast in memory of him?' 'How do you show honor towards the dead?' 'Ought we to give to the missionary society such money as we used to squander in wine and feasting?' 'Shall we admit to the communion those who are seeking for baptism? Not doing so, for us to eat and drink in their presence, is it not impolite?' 'Shall we celebrate the Lord's Supper with sponge-cake as usual, or did you bring some bread for that purpose?' There is nothing I enjoy in my work so much as the sociables at the end of the preaching: I there learn much about those around me, and again and again get my next sermon from some things they innocently confess to, or from their inquiries.

"Preaching to a hundred or more on Sunday evening, closed a three days'

pleasant work. I never fail of earnest attention when unfolding the fact that the worship of idols is universally accompanied by lying and adultery. I speak to them of the 3,000 licensed houses of ill-fame in this one city of Osaka, and their 15,000 miserable inmates. So many people of good education thoughtlessly regard Japan as a thoroughly civilized nation, that I no longer hesitate before large audiences to show them that their public rejoicings, in which generally are two prominent signs of their moral condition, namely, the saké bottle and painted women, are a national shame; and any religion that sanctions such things, to say nothing of originating them, can only drag Japan down, and prolong her shame."

CHANGES IN BUDDHISM. A BUDDHIST SCHOOL.

"It has long been evident that contact with western countries and with Christianity was making great changes in Buddhism in Japan, but I never felt this so strongly as when in Hikone on this visit. There they have a theological school, which they kindly allowed me to visit. There are now about seventy pupils, the younger portion of whom study the ordinary branches taught in the common schools. Such a course must reform radically the old Buddhist way of teaching sacred geography: for example, a priest once told me that 80,000 miles north of here was a great square mountain, the other side of which was heaven. Such training schools as they now have here and there in Japan will explode that old heaven of theirs, and they will have to locate it anew.

"The older scholars, from twenty to thirty years of age, study the sacred books. I was fortunate enough to be admitted to one recitation, which, in its method, was quite novel. Five richly-robed priests sat on the mats on one side of the hall, as questioners; five more sat on the opposite side to reply. Each questioner confined himself to the person sitting opposite; they labored rather heavily, both sides having to receive constant help from the chief priest, who evidently was a man of considerable power. The whole performance struck me as one ill-calculated to make the scholars able workers, when contrasted with our schools; but it is a great step in advance, and so to be appreciated. The morals of the students, from what the Christians told me, must be quite low. I saw the sign, 'Saké forbidden here,' in the school room, and was told that the young priests were forbidden, on going into the city, to change their clothes, since many had frequently assumed a merchant's dress in order to visit places that no priest should be seen in. Any way, the priests hereafter will not be such ignorant creatures as the passing generation displays.

"Another strange mark of progress is the fact that some prominent Buddhist priests are openly teaching and preaching that *it is nonsense to worship idols*, and that only the lowest classes, those of densest ignorance, do such a foolish thing. The two priests who have so taught are young men who were educated in Europe, on purpose to learn western science for the sake of strengthening Buddhism! and this is the way they do it. May all their priests speedily acquire this same enlightenment. What in the world can come out of a house so divided against itself is a puzzle to me."

BUDDHIST SUPERSTITION.

"Another item will illustrate the changes that Buddhism is undergoing. I found a book in Hikone on *The Cholera: How to Prevent it.* It was in the hands of one of our Christian physicians; and seeing how simply it was written, so that even the common people could read it, I could but praise it highly. What was my surprise on learning that the government had issued it especially for Buddhist priests, sending it to all the temples, with instructions that the priests should preach what was in this book. If you could only know what mountains of nonsense and superstition the priests taught the people last year during the cholera, saying that this three-cent charm, or that ten-cent idol was a perfect preventive, until at last the native papers broke out upon them with tremendous indignation and ridicule, you would see what a great step in ad-

vance is this government order to preach the gospel of the cholera preventive. It is also very evident where Christianity stands in comparison with Buddhism in the minds of the educated classes, since the same papers that lashed the covetous and ignorant priests, told them to go and learn of the Christians, who use common sense in such matters."

OKAYAMA. GREEKS AND ROMANISTS.

The second annual report from the Okayama station, prepared by Mr. Cary, thus refers to the other religious bodies now striving for a foothold in that city : —

"Though Okayama is a small city of only 33,000 inhabitants, it bids fair to become a place of some importance in the eyes of persons of different religions. Last winter a native missionary of the Greek church who spent some time in the city, was ordered to go to another place because of his having intimate relations with some of the Protestant Christians. This proving too much for his independent spirit, he disobeyed the commands of his superiors, and returned to his own home. Another preacher who was sent to Tsuyama, an important city northeast of us, becoming discouraged by lack of success returned to Okayama, whence he was afterward sent to a place south of us.

"A French Catholic priest who has lately taken up his residence in the city is holding services both there and in the suburbs. Meanwhile the Buddhists are becoming anxious lest new religions should encroach upon the old ; and we have heard that the head of the Shinshu sect was planning to visit the city that he might look after the interests of his followers. The people ought thus to be able to judge understandingly of the merits of various religious systems before giving their adhesion to any one. Though regretting the diversion of interest that may be caused by the coming in of the Greeks and Roman Catholics, we have faith in the power of Bible truth to win its way, and shall do our utmost to avoid all denunciation and heated controversy.

"The officials have continued to deal very liberally with us. The governor some time since sent out a notice directing the heads of villages and others concerned that they should place no obstacle in the way of our meetings, not even requiring the ordinary three days' notice to be given. Thus Christian services were given the same privileges accorded to Buddhist and Shinto lectures, meetings for promotion of education, etc. The governor justifies himself in giving such an order by saying that he considers Christianity to be for the benefit of the country, and so entitled to all possible liberty."

GLEANINGS FROM LETTERS.

A. W. Clark, Prague, Austria.— You will be pleased to hear that our little community of believers in Prague, now *formally* organized into a church, consists of twenty-six members, all Bohemians. Others in Tabor and Brünn will join us soon, and remain members of the church here until it seems best to organize churches in those cities. Interest in missions is on the increase among our people. Last evening at the monthly concert in my dwelling, the usual morning congregation of sixty-five *all came.* At our next concert we consider Central and Southern Africa. The new map of the Board will then do us good service.

— We have attended this week the examination and the closing exercises of Krabschitz Institute. We were more than satisfied. The institution is growing in influence every year, and is in every way worthy of the support it receives from the American Board. The three students in the training school (evangelists) please us very much.

— The house-to-house-preaching of our Styrian colporter may do quite as much good as the books and tracts he puts into circulation. A few lines from his last report may serve as a fair specimen of errors he is constantly meeting and exposing. In a little inn where he passed the

night the conversation turned on "Repentance." The inn-keeper remarked: "Repentance is something quite impossible for us common people; we have no time for it; it can only be done by the priests; *we* must *work*. We have a priest who has done much penance. He went into the woods and crawled about among the thorn-bushes until he was covered with wounds and blood. We poor people who are obliged to work cannot do that." This view of repentance gave the colporter occasion for a full explanation of what true repentance is. The man listened with marked attention, and at length gave his full assent.

H. A. Schauffler, Brünn, Austria. — Last December a young lady, who had been a very devout Catholic, but who, as a member of Mrs. Schauffler's Bible-class, had shown a very intelligent interest in the study of God's Word, began to give good evidence of a saving faith in Christ. It was not long before she felt that she could not remain in the Catholic church, and though she had in the mean time been laid on a sick bed with consumption, and was bodily very weak, she took the decisive step of leaving the Catholic church without faltering, though she well knew that trials awaited her in consequence. The matter caused a good deal of talk and excitement among her friends and acquaintances, including the pupils of the Female Seminary and Normal School, to which she had belonged. The priest of her parish gave vent to his feelings in no measured terms. He told the mother, who sympathizes with her daughter, that the daughter was "not crazy, but beastly;" that the Bible is a pack of lies, and that God cannot forgive sins except through the priest. The young lady's grandmother treated her with great cruelty, and her younger and only brother turned against her. In the midst of bodily weakness and all the other trials which came on her, it was beautiful to witness her firm trust in Christ, and fearless, even joyful looking forward to death, the thought of which had formerly filled her with dread. At our communion in May she joined us. Not long since her mother was summoned to the police and questioned for about two hours very minutely about the step taken by her daughter, especially whether any undue influence had been brought to bear on her by us to leave the Catholic church, whether she received pecuniary aid from us; whether we gave her a Bible, and whether I admitted people to meeting without previous invitation; to all of which she could honestly answer in the negative.

T. C. Trowbridge, Aintab, Central Turkey. — A very interesting work has been quietly carried on during the past year, in the neighborhood of the new hospital. Two students from Marash have had entire charge of the work; the means used have been an evening school and meetings on the Sabbath for the study of the Scriptures. The evening school has been attended by from twenty-five to thirty-five scholars, many of them adults, and all, with two or three exceptions, old Armenians. Those interested in the enterprise are all poor, and nearly all are connected with the old Armenian church, yet they have contributed forty piasters a month towards the support of the two students who have had charge of the work, besides paying the rent of a house, and many other expenses connected with the work. We have considerable hope that the result will be a fourth evangelical congregation in Aintab.

H. N. Barnum, D. D., Harpoot, Eastern Turkey. — The cost of living, even the plainest and commonest articles of food, is twice as great, here where there is no actual famine, as in ordinary times, while the gains of the people are less, and how they can send money to procure food for the starving I do not know. It requires genuine self-denial, in most cases, to do it, and it is one of the clear fruits of the gospel. Nobody else, so far as I know, in all the region about us, save the Protestants, has given anything of any consequence for famine relief, and the Protestants are not only fewer, but much poorer than others, as a whole. Despite the hard times, more than the ordinary amount of building is in progress at the out-stations this year. This is generally, however, where the present chapel accommodations are insufficient or dangerous,

or to provide for the high schools which are to be opened in various places.

J. H. DeForest, Osaka, Japan. — It is worth telling, that yesterday we closed all morning services to hold one more rousing missionary meeting. Mr. Tamora preached the sermon; Mr. Koidzumi charged the missionaries; Mr. Sawayama made the consecrating prayer; I charged the people; Mr. Oda gave the welcome to the missionaries. And how many do you think were set apart for this special evangelistic work for the summer? I thought three days ago when I wrote *six* that it was about as large as it could possibly be; but God gave us SIXTEEN who stood before the Christians, and gave themselves to this work. At the same time there is unusual interest in the city here, and I read wrongly the signs of the times, unless believers speedily *multiply*, not *add*; I have at least a dozen applications for baptism for next Sunday, all of whom are well advanced in the knowledge of the requirements of Christianity.

Notes of the Month.

Special Topics for Prayer.

For the approaching Annual Meeting of the Board. There are friends of the Board who, in their supplications, uniformly remember its Annual Meeting, as the time approaches. It is to be wished that this were more general, and that petitions in social as well as secret prayer were more extended and specific than is perhaps generally the case.

The following are some of the topics which it is desirable to keep in mind: —

That the good hand of God may be upon all who shall assemble, guiding and guarding them by the way; that the Holy Spirit may be granted in large measure to the officers of the Board and to all in attendance; that his presence as the Spirit of wisdom, as the Spirit of grace and of supplications be earnestly sought and be manifestly enjoyed in the proceedings of each session; that all hearts may swell with gratitude as it shall be rehearsed what God, since the last similar gathering, has done in many fields, and how he has opened the door of faith unto the Gentiles; that the love of Christ may constrain his assembled disciples more completely and more joyfully than ever before, to devote themselves, their children, and their substance to the promotion of his kingdom at home and abroad; that rich spiritual blessings may come to the churches with their pastors in the city and neighborhood where this sacred convocation is to be held; that God will visit most graciously his servants, the missionaries, while from distant regions their prayers shall rise with ours, in blessed fellowship, for a benediction upon this gathering, and upon all who love our Lord Jesus Christ. "And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen."

For the opening work among the Bulgarians (see pages 386–7).

Departures.

August 26. From New York, Miss M. M. Patrick, returning to Constantinople; Miss Emily C. Wheeler, who joins her parents in missionary service at Harpoot, Eastern Turkey; and Miss Fannie E. Burrage, of Pittsfield, Vt., who goes to Cesarea, Western Turkey.

August 31. Mr. James C. Robbins, recently teacher in Hampton Institute, Va., for Santee Agency, Nebraska.

September 1. From San Francisco. Rev. D. Z. Sheffield and wife, returning to North China; and Albert P. Peck, M. D., and wife, of Beloit, Wis.; Rev. Franklin M. Chapin and wife, of Keene, N. H.; Rev. William H. Shaw and wife, of Braintree, Mass.; and Miss Elsie M. Garrettson, of Philadelphia, Pa.; all going as a reënforcement to the North China Mission; also Miss E. Louise Kellogg, of St. Louis, who goes to Japan.

September 9. From New York, Mr. Samuel T. Miller, of Burksville, Va., who is to join Messrs. Bagster and Sanders, and proceed to Bihé, Central Africa; also, Rev. W. E. Locke and wife, on their return to the European Turkey Mission.

Deaths.

August 4. Rev. Justin W. Parsons, D. D., of the Western Turkey Mission. (See page 372.)

September 3. Rev. Daniel Lindley, late of the Zulu Mission. A further notice of Mr. Lindley may be expected in the *Herald* for next month.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

Previously acknowledged, see August *Herald*	$2,738 11
Boston Highlands, Mass., Mite Box	1 42
Worcester, A Home Sunday-school,	5 00
West Bay City, Mich., John Bourn,	50 00
	$2,794 53

DONATIONS RECEIVED IN AUGUST.

MAINE.

Cumberland county.		
Cumberland Centre, "from a friend,"	5 00	
Deering, Cong. ch. and so.	12 48	
So. Freeport, Rev. H. Ilsley,	5 00	
Gorham, Cong. ch. and so.	31 76	
Minot Centre, Cong. ch. and so.	42 00	
Portland, Plymouth ch. m. c. 33.06; Mrs. A. L. M. 25;	58 06	
Standish, Cong. ch. and so.	30 00	
West Auburn, Cong. ch. and so. m. c.	11 50	
Yarmouth, Central ch. and so. to const. Rev. FRANK W. SANBORN, H. M.	60 00	—255 80
Hancock county.		
Castine, Rev. Alfred E. Ives,		2 00
Kennebec county.		
Gardiner, Cong. ch. and so.	31 36	
Winthrop, Cong. ch. and so. 3.50; H. S. Loring, 5;	8 50	—39 86
Lincoln and Sagadahoc counties.		
Bath, Central Cong. ch. 100; Chas. Clapp, Jr., to const. Rev. WILLIAM R. RICHARDS, H. M. 50;	150 00	
Boothbay, 1st Cong. ch. and so. 6; 2d Cong. ch. and so. 16;	22 00	
Newcastle, 2d Cong. ch. and so.	9 00	
Thomaston, A friend,	2 00	
Topsham, Cong. ch. and so.	17 50	
Woolwich, Cong. ch. and so.	16 25	—216 75
Oxford county.		
Bethel, 1st Cong. ch. and so. 6.50; 2d Cong. ch. and so. 16;		22 50
Penobscot county.		
Bangor, 1st ch. 38.72; Hammond St. ch. 10;		48 72
Piscataquis county.		
Brownville, Cong. ch. and so.	17 90	
Foxcroft and Dover, Cong. ch. and so.	38 00	
Garland, Cong. ch. and so.	6 00	—61 90
Somerset county.		
Norridgewock, Cong. ch. and so.	51 10	
Skowhegan, Cong. ch. and so.	8 50	—59 60
Waldo county.		
Belfast, 1st Cong. ch. and so.		20 00
Washington county.		
Calais, 1st Cong. ch. and so.		22 00
York county.		
Kennebunk, Union Cong. ch. and so.	55 25	
Kennebunkport, South Cong. ch. and so. 24; North Cong. ch. and so. 6;	30 00	
Saco, 1st Parish Cong. ch.	48 90	
Wells, 2d Cong. ch. and so.	22 00	
York, 1st Cong. ch. and so.	37 00	—193 15
		942 28

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Alstead, 1st Cong. ch. and so. 11.85; 2d Cong. ch. and so. 24;	35 85	
Fitzwilliam, Cong. ch. and so.	35 50	
Harrisville, Cong. ch. and so.	14 00	
Keene, 2d Cong. ch. and so. 13.66; do. m. c. 1.16;	14 82	
Marlboro, Cong. ch. and so.	24 72	
Rindge, Cong. ch. and so.	5 37	
Sullivan, East Cong. ch. and so.	10 00	
Troy, Cong. ch. and so.	20 00	
Walpole, Cong. ch. and so. 60; W. G. Barnet, 1;	61 00	
Winchester, Cong. ch. and so. 35.45; Rev. and Mrs. Elijah Harmon, 10; Rev. and Mrs. J. C. Smith, 10;	55 45	—276 71
Grafton county.		
Bath, Cong. ch. and so.	6 76	
Bethlehem, Cong. ch. and so.	27 30	
Bristol, Cong. ch. and so	5 56	
Hanover, Dartmouth Religious Soc.	80 00	
Hanover Centre, Cong. ch. and so.	7 00	
Hebron, J. B. Cook,	2 00	
Lebanon, Cong. ch. and so.	32 30	
Littleton, Cong. ch. and so.	31 16	
Orford, Cong. ch. and so.	30 00	
West Lebanon, Cong. ch. and so.	27 00	—249 08
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, C. M. B.	100 00	
Greenfield, Union Cong. ch. and so.	32 00	
Greenville, Cong. ch. and so. 15; M. C. Dodge, 3; Mrs. M. C. Dodge, 2;	20 00	
Lyndeboro, Cong. ch. and so.	2 80	
Nashua, 1st Cong. ch. and so.	75 00	
New Boston, Rev. F. H. Allen,	10 00	—239 80
Merrimac county Aux. Society.		
Concord, G. M.	10 00	
Henniker, Horace Childs,	50 00	
Tilton and Northfield, Cong. ch. and so.	100 00	
Webster, A friend,	20 00	—180 00
Rockingham county.		
Atkinson, M. D.	6 00	
Atkinson Depot, Mrs. Gyles Merrill, to const. Mrs. MARY E. EATON, H. M.	100 00	
Candia, Cong. ch. and so.	29 90	
Epping, Cong. ch. and so.	41 57	
Exeter, 2d Cong. ch. and so. add'l,	6 00	
Hampton, Cong. ch. and so.	34 34	
North Hampton, Cong. ch. and so.	37 47	
Plaistow and North Haverhill, Cong. ch. and so. to const. WILLIAM C. NOYES, H. M.	196 08	
Salem, Cong. ch. and so.	6 00	
Seabrook and Hampton Falls, Cong. ch. and so.	4 00	
Stratham, Cong. ch. and so.	25 00	—486 3
Strafford county.		
North Conway, Cong. ch. and so.	43 00	
Sanbornton, Cong. ch. and so.	35 00	
Tamworth, Cong. ch. and so.	17 00	
Wakefield, Rev. Nathaniel Barker,	5 00	
Wolfboro, 1st Cong. ch. and so.	25 10	—125 10
Sullivan county Aux. Society.		
Claremont, Cong. ch. and so. m. c. 12.18; Miss Abbie T. Wells, 10;	22 18	
Meriden, Mrs. B. R. Catlin,	20 00	—42 18
		1,599 23

VERMONT.

Addison county.		
Bristol, M. L. Wilds,	25 00	
New Haven, Cong. ch. and so.	147 66	—172 66
Bennington county.		
Beunington Centre, 1st Cong. ch. and so.	220 00	
Dorset, Cong. ch. and so.	30 00	
East Dorset, Cong. ch. and so	30 00	
Manchester, Cong. ch. and so.	161 08	—441 08
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
Barnet, Cong. ch. and so.	30 00	
Peacham, Cong. ch. and so.	31 00	
St. Johnsbury, North ch. and so. 230; 1st Cong. ch. and so. 5; Friends of Missions, 1,200; Estate of the late Erastus Fairbanks, by the executors, 500; Rev. Henry Fairbanks, 500; Horace Fairbanks, 500; "Memorial, H. T." 21;	2,956	—3,017 00
Chittenden county.		
Burlington, 1st Cong. ch. and so. 103.53; 3d Cong. ch. and so. 100;	203 53	
Jericho, Cong. ch. and so.	32 00	
Richmond, Cong. ch. and so.	37 65	

Shelburn, A friend, to const. MARTHA L. E. DUNCAN, H. M., add'l, 80 00
Williston, Cong. ch. and so. 20 00—373 18
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so., add'l, 3 00
Lamoille county.
Johnson, 1st Cong. ch. and so. 4 00
Orange county
Newbury, 1st Cong. ch. and so. to const. Mrs. JOANNA A. KELTON, H M. 103 25
Post Mills, H. H. Niles, 25 00
Strafford, Cong. ch. and so. 42 00
Thetford, 1st Cong. ch. and so. with other dona. to const. JOHN T. QUIMBY, H. M. 80 00—250 25
Orleans county.
Greensboro, Cong. ch. and so, for Papal Lands, 5 00
Newport, Cong. ch. and so. 9.33; Thank-offering from four members, 21; 30 33
West Charleston, Cong. ch. and so. 52.86; do. m. c. 27.14; 80 00
West Derby, Rev. J. Fraser, 10 00—125 33
Rutland county.
Brandon, Mrs. B. M. G. 5; Miss J. K., 2; 7 00
Castleton, Cong. ch. and so. 25 75
Danby, Cong. ch. and so. 3 00
Middletown, Cong. ch. and so. 18 00
West Rutland, Cong. ch. and so. 85 30—139 05
Washington county Aux. Soc. G. W. Scott, Tr.
Montpelier, Bethany Cong. ch. and so. 84 75
Northfield, Cong. ch. and so. 12 69—97 44
Windham county Aux. Soc. H. H. Thompson, Tr.
Brattleboro, Central Cong. ch. and so. 32 46
Dunmerston, Cong. ch. and so. 7 13
Jamaica, Cong. ch. and so. 10 00
Putney, Rev. Amos Foster, 5 00
Saxtons River, Cong. ch. and so. 15 68
West Brattleboro, Cong. ch. and so. 12 58—82 85
Windsor county.
Hartford, N. Newton, 90
Norwich, Cong. ch. and so. 25 00
Quechee, Cong. ch. and so. 20 00
Royalton, Cong. ch. and so. 36 00
Woodstock, 1st Cong. ch. and so. 12 92—94 82
4,800 66

Legacies.—Chelsea, Samuel Douglass, by Edward Douglass, Ex'r, 750 00
5,550 66

MASSACHUSETTS.

Barnstable county.
Orleans, Cong. ch. and so. 24 00
Wood's Holl, Union service 12 00—36.00
Berkshire county.
Alford, Cong. ch. and so. 26 00
Dalton, 1st Cong. ch. and so. 91 05
Housatonic, Cong. ch. and so. 50 00
Lee, Cong. ch and so. 600; Wellington Smith to const. WALTER P. BRADLEY, HERBERT M. CLARKE, and GEORGE T. COOKINGHAM, H. M's. 300; 900 00
Pittsfield, 1st Cong. ch. and so. 343.12; James H. Dunham, 25; 368 12
West Stockbridge Centre, Cong. ch. and so. 30 52
Williamstown, 1st Cong. ch. and so. (of wh. from Rev. John Dennison, 100); 107 00—1,572 69
Bristol county.
Attleboro, 2d Cong. ch. and so. 84 86
Norton, Trin. Cong. ch. by E. B. W. 200 00
Taunton, Winslow ch. and so. 40; Union ch. and so. 11.41; 51 41—336 27
Brookfield Asso'n. William Hyde, Tr.
New Braintree, Cong. ch. and so. 61 25
North Brookfield, 1st Cong. ch. and so. to const. Mrs. JENNIE W. WILDER, H. M. 100 00
Spencer, 1st Cong. ch. and so. 280 25
Ware, William Hyde and family, 1,000 00—1,441 50
Essex county.
Andover, Teachers and Pupils of Abbot Academy, 142.03; a friend, 5; 147 03
North Andover, Cong. ch. and so. with other dona. to const. CHARLES E. STILLINGS, H. M. 45 00
Lawrence, Lawrence St. ch. and so. 115 10—307 13
Essex county, North.
Amesbury Mills, Cong. ch. and so. 12 00
Bradford, 1st ch. and so. 92 50
Haverhill, North Cong. ch. and so. 500; West Cong. ch. and so. 15; 515 00
Ipswich, 1st Cong. ch. and so. 8 02
Merrimac, Cong. ch. and so. 150 00
Newburyport, Prospect St. ch. and so. 65.17; Whitefield ch. and so. 54.48; 119 65
South Byfield, Cong. ch. and so. 18 25—915 42
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. 12; Union concert of Washington St. and Dane St. ch's. 19.73; 31 73
Boxford, 1st Cong. ch. and congregation, 30 40
Danvers, 1st Cong. ch. and so. to const. WM. RICHMOND, H. M. 105 00
Gloucester, Ev. Cong. ch. and so. 100; West Cong. ch. and so. 6.50; 106 50
Manchester, Cong. ch. and so. 82 54
Marblehead, 1st Cong. ch. and so. 85 00
Middleton, Cong. ch. and so. 10 00
Rockport, Cong. ch. and so. "Thank offering for the recovery of their house of worship;" 50 00—501 17
Franklin co. Aux. Society. Albert M. Gleason, Tr.
Buckland, Cong. ch. and so. 7 18
Conway, Cong. ch. and so. m. c. 25 39
South Deerfield, Cong. ch. and so. 69.72; A friend, 20; 89 72
Shutesbury, Cong ch and so. 5 00
Sunderland, Cong. ch. and so. 30 00—157 29
Hampden co. Aux. Society. Charles Marsh, Tr.
Agawam, Cong. ch. and so. 59 73
Chicopee, 2d Cong. ch. and so. 46 42
East Longmeadow, Cong. ch. and so. 25 75
Longmeadow, L. B. S. 33 38
Ludlow, 1st ch. and so. 39 06
Springfield, Olivet ch. and so. 59.19; 1st Cong. ch. and so. 140.73; M. 1,000; C. M. 500; The "H's." 100; Mrs. A. A. Hunt, 5; 1,804 92
Thorndike, Mrs. E. G. Learned 2 00
Tolland, Cong. ch. and so. 4 40
Westfield, H. Holland, 2 00
West Springfield, Park St. Cong. ch. and so. 41.59; 1st ch. and so. 22; 2d Cong. ch. and so. 12.30; 75 89—2,093 55
Hampshire co. Aux. Society.
Amherst, C., 15 00
Belchertown, Cong. ch. and so. of wh. to const. Mrs. MYRON P. WALKER, H. M., 167 50
Enfield, Cong. ch. and so. 100 00
Florence, A. L. Williston, 500 00
Greenwich, Cong. ch. and so. 28.56; Rev. E. P. Blodgett, 12; 40 56
Hadley, 1st ch. 40 00
Huntington, 2d Cong. ch. and so. 22 50
Middlefield, Cong. ch. and so. 55 75
Northampton, Friend 100 00
North Hadley, Cong. ch. and so. 5 91
Plainfield, Cong. ch. and so. 20 00
Prescott, Cong. ch. and so. 12 35
South Amherst, Cong. ch. and so. 5 00
Southampton, Cong. ch. and so. 27 00
South Hadley, 1st Cong ch. and so. 30 00
Westhampton, Cong. ch. and so. 31 12
Williamsburgh, Cong. ch. and so. 50 00—1,222 69
Middlesex county.
Auburndale, Cong. ch. and so. m. c. 120 83
Billerica, Cong. ch. and so. 1; Rev. H. A. Hazen, 10; Friends in Cong. ch. 9; 20 00
Cambridge, A friend, 2; Z. and S., Pilgrim ch. 2; A friend of Shepard ch. 50; 54 00

Cambridgeport, Cynthia Winship, 50; D. S. C. 17; 67 00
Chelmsford, Central Cong. ch. 10 00
Concord, Trin. Cong. ch. and so. 51 90
Everett, Cong. ch. and so. 11 14
Framingham, Plymouth ch. and so. 250; A widow, 3; 253 00
Lincoln, 1st Cong. ch. and so. 137 37
Newton, 2d Cong. ch. and so. 71 66
Reading, J. M. Carleton, 5 00
Southboro, Pilgrim Ev. ch. 10 00
South Framingham, South Cong. ch. and so. 100 00
Somerville, Franklin St. ch. and so. and m. c. 133 67
Wakefield, Cong. ch. and so. 110 91
Wilmington, James Skilton, 10 00
Woburn, Friends in W. 1 00 -1,167 48

Middlesex Union.
Ayer, Mrs. C. A Spalding, 100 00
Dunstable, Cong. ch. and so. 28 00
Fitchburg, Rev. and Mrs. J. M. R. Eaton, 15 00
Groton, Union ch and so. 117 25
Lancaster, Cong. ch. and so. 62 34
Leominster, Sumner Haynes 10 00
Littleton, Cong. ch. and so. 72; A friend, 100; 172 00
North Leominster, J. S. and E. A. Thurston, 4 00—508 59

Norfolk county.
Braintree, 1st Cong. ch. and so. 13.42; Ladies' Palestine Miss'y Soc. 52.70; 66 12
Grantville, Rev. D. Adams, 10 00
Holbrook, Winthrop ch. Gents, 71.91; Ladies, 34.92; m. c. 74.24; yearly bequest of E. N. H. 200; 381 07
Hyde Park, 1st Cong. ch and so. m. c. 17.42; Clarendon ch. and so. m. c. 6.75 24 17
Medfield, 2d Cong. ch. and so. to const. Bennet Wilson, H. M. 151 83
Medway, Village ch, M. E. Cole, 12 50
Quincy, Cong. ch. and so. 63; do. m. c. 18; 81 00
So. Braintree, Cong. ch. and so. 5 84
South Walpole, G. F. W. 7 00
Walpole, Cong. ch. and so. 40 00
West Medway, Cong. ch. and so. 76 50—856 03

Plymouth county.
Abington, Cong. ch. and so. 11 42
Duxbury, Pilgrim Cong. ch. and so. 13 00
Halifax, Cong. ch. and so. 12 25
Middleboro, Central Cong. ch. to const. Rev. H. M. Grant, and George H. Shaw, H. M's. 211 52
North Middleboro, Cong. ch. and so. 45 15
North Carver, Cong. ch., Theron M. Cole, 5 00
Rockland, Cong. ch. and so. 100 00—398 34

Suffolk county.
Boston, Mount Vernon ch. 1,025; 2d ch. (Dorchester), 615.45; Union ch. M. W. W. 500; Old South ch. 500; Central ch. 100.46; do. m. c. 17.61; Central ch. (Jam. Plain), "extra cont." 100; Park St. ch. 75; Eliot ch. 50; do. m. c. 4.30; Berkeley St. ch. 32.54; So. Ev. ch. (West Rox.) 1; "Cash, Sept. 3d," 150; Silas Potter, 100; A lady, West Rox. 15; Daniel V. Folts, 10; T. S. special, 8; Old Ladies' Home, a friend, 1; 3,305 36
Chelsea, Miss A. M. Dutch, 10 00--3,315 36

Worcester county, North.
Ashburnham, 1st Cong. ch. and so. (of which 10 for Africa) 44 53
Gardner, 1st Cong. ch. and so. 40 00
Phillipston, A friend, 20 00
Royalston, 1st Cong. ch. and so. 130 70—235 23

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Shrewsbury, Cong. ch. and so. 51 00
Sterling, Cong. ch. and so. 42 05
Webster, Cong. ch. and so. 35 00
Worcester, David Whitcomb, 1,500; G. Henry Whitcomb, 500; P. L. Moen, 500; George M. Pierce, 5; Wm. Workman, 9; 2,514 00—2,642

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 1st Cong. ch. and so. 69.55; 2d Cong. ch. and so. 58.22; 127 77
Sutton, Cong. ch. and so. 68 00
Whitinsville, Cong. ch. and so. 2,832 75
Wilkinsonville, W. R. Hill, 40 00—3,068 52
——, A friend, 1 00

20,776 31

Legacies.— Enfield, J. B. Woods, by W. B. Kimball, Ex'r, to const. Mrs. Mary W. Chandler, H. M. 100 00
Lenox, Mrs. Amanda Washburn, by J. H. Mattoon, Ex'r, 100 00
Salem, Mary C. Anderson, by George R. Reed, Ex'r, 500 00
Springfield, George Merriam, by George S. Merriam, 1,000 00
Whitinsville, E. W. Fletcher, by Chas. P. Whitin, Ex'r, 500 00
Worcester, Rev. Moses G. Grosvenor, 500 00—2,700 00

23,476 31

RHODE ISLAND.

Barrington, R. I. Cong. ch. and so. 150 00
Central Falls, Cash, 25 00
Newport, United Cong. ch. 156.49; do. E. S. D., 2; 158 49
Pawtucket, A friend, 100; A friend, 15; 115 00
Providence, Union Cong. ch. and so. 900; Pilgrim Cong. ch. and so. 34; A friend, 10; Daniel E. Day, to const. Albert C. Day, H. M. 100; 1,044 00--1,492 49

CONNECTICUT.

Fairfield county.
Bethel, Cong. ch. and so. 40 50
Darien, Cong. ch. and so. 33 25
Fairfield, 1st Cong. ch. and so. m. c. 72.93; A member of Cong. ch. 10; 82 93
Huntington, Cong. ch. and so. 36 00
Monroe, Cong. ch. and so. 25 00
South Norwalk, Cong. ch. and so. 122 00
Stratford, Cong. ch. and so. 50; do. m. c. 12; Oronoque, m. c. 8, to const. Stephen T. Palmer, H. M. 70 00—409 68

Hartford county. E. W. Parsons, Tr.
East Hartford, South Cong. ch. 14.50
Hartford, Asylum-hill ch., C. C. Lyman, 200; A thank offering from a friend, 100; B. De Forest, 100; Geo. E. Sanbourne, 50; 450 00
Kensington, Cong. ch. and so. 12; Mrs. G. W. Ford, 10; Miss F. A. Robbins, 10; 32 00
New Britain, S. 1st Cong. ch. 15 00
Newington, Cong. ch. and so. m. c. 23 37
Unionville, James A. Smith, 25 00
Wapping, Cong. ch. and so. 40 00
West Hartford, A friend, 15 00
Wethersfield, Cong. ch. and so. 83 77—698 64

Litchfield co. G. C. Woodruff, Tr.
New Hartford, North Cong. ch. and so. 74 50
North Cornwall, Cong. ch. and so. 55 00
Riverton, Coug. ch. and so. 6 50
Terryville, Cong. ch. and so., to const. William H. Griswold and R. D. H. Allen, H. M.'s 203 67
Thomaston, Cong. ch. and so. 20; To prevent a debt, 10; 30 00
Woodbury, North Cong. ch. and so. 39; A friend, 2; 41 00—410 67

Middlesex co. E. C. Hungerford, Tr.
East Haddam, 1st Cong. ch. and so. 38 81
Haddam, Cong. ch. and so. 20 00
Haddam Neck, Cong. ch. and so. 8 00
Middletown, South Cong. ch. and so 35 05; 1st Cong. ch. and so. 26.15; 61 20
Old Saybrook, Cong. ch. and so. 36 08—164 09

New Haven co. F. T. Jarman, Agent.
Guilford, Mrs. Lucy E. Tuttle, 100 00
Meriden Centre, Cong. ch. and so. 20 00
Naugatuck, Cong. ch. and so. 200 00
New Haven, North Cong. ch., a friend 20; An old friend in Centre ch. 150;

Nelson Hall, 40; Mrs. M. R. Harrington, 25; J. L. Ensign, 20; 255 00
Prospect, Cong. ch. and so. 15 00—590 00
New London co. L. A. Hyde and L. C. Learned, Tr's.
Franklin, Cong. ch. and so. 10 00
Grassy Hill, Cong. ch. and so. 20 75
Greenville, Cong. ch. and so. 65 00
Groton, Groton Bank Cong. ch. 45 85
Hanover, Cong. ch. and so. 17 35
Lebanon, 1st Cong. ch. and so. 53 21
New London, 2d Cong. ch. and so., add'l, 50 00
North Stonington, Cong. ch. and so. 132 00
Preston City, Cong. ch. and so. 34 25
Stonington, 2d Cong. ch. and so. 102 00—530 41
Tolland county. E. C. Chapman, Tr.
Bolton, Cong. ch. and so. 32 75
Mansfield, 2d Cong. ch. and so. 29 73
Rockville, 2d Cong. ch. and so. 190 26
Stafford Springs, Friend, 1 00
West Stafford, Cong. ch. and so., to const. Rev. W. E. B. Moore, H. M. 50 00—303 74
Windham county.
Ashford, Cong. ch. and so. 15 67
Central Village, Cong. ch. and so. 3 18
Danielsonville, Westfield Cong. ch., to const. R. S. Lathrop, H. M. 150 00
Eastford, Cong. ch. and so. 21 47
East Woodstock, Cong. ch. and so. 33 00
Plainfield, Cong ch. and so. 42 00
Scotland, Cong. ch. and so. 56 62
Thompson, Cong. ch. and so. 14 02
Westford, Cong. ch. and so. 6 00
Woodstock, 1st Cong. ch. and so., with other dona. to const. Sarah T. Lyon, H. M. 21 50—363 46
——, "P.," add'l, 200 00

3,670 69

Legacies. — Cornwall, Mrs. E. P. Crocker, by Rev. G. S. F. Savage, Adm'r, 200 00
North Branford, James F. Linsley, by Alfred Walker, 55 00

3,925 69

NEW YORK.

Berkshire, 1st Cong. ch. and so. 20 00
Binghamton, 1st Cong. ch. and so. 133.21; Henry S. Niles, 22.74; 155 95
Brooklyn, Clinton Ave. ch., J. H. Thorp, 25; 1st Presb. ch., A friend, 12.50; Mrs. Jonathan W. Hayes, 100; 137 50
Canandaigua, 1st Cong. ch. and so. 89 38
Canaan Four Corners, Cong. ch. and so. 15; Rev. George W. Warner, 10; 25 00
Chemung Co. —— 10 00
Clarkson, From a friend, 10 00
Copenhagen, Cong. ch. and so. 10 00
Crown Point, 1st Cong. ch. and so. 32 00
Danby, 1st Cong. ch. and so., to const. Chester L. Vorhis, H. M. 20 13
Dryden, Edward W. Root, 2 00
East Broomfield, Cong. ch. and so. m. c. 30 00
Flushing, Cong. ch. and so. 10 00
Fredonia, E. S. Ely, 5 00
Hamilton, Mrs. Lucina R. Tompkins, to const. Rev. Erwin Hart Richards, H. M. 50 00
Harpersfield, Cong. ch. and so. 5 00
Jamesport, Cong. ch. and so. 30 00
Millers Place, Cong. ch. and so. 16 58
Nassau, C. S. Sherman, 5 00
Nelson, Cong. ch. and so. 8 45
Newark Valley, Cong. ch. and so. 53 83
New York, Olivet Chapel, 50; Wm. E. Dodge, 2,000; Z. Stiles Ely, 500; William Barr, "For the Debt," 50; Rev. H. C. Haydn, D. D., 25; A. F. Libby, 15; Alex. Brownlie, 10; 2,650 00
Norwood, Cong. ch. and so., add'l, 30
Orleans, Rev. A. H. Parmelee, 2 00
Otisco, Foreign Missionary Soc. 25 00
Port Richmond, T. S. Goodwin, 10 25
Rensselaer Falls, Cong. ch. and so. 10 00
Richford, Cong. ch. and so. 13 00
Sinclairville, Earl C. Preston, 2 00
Stamford, Mrs. L. E. Richards, 10 00
Troy, Rev. C. Redfield, 5 00
Union Centre, J. F. Brown, 5 00—3,458 37

Legacies.— Fulton, Ira Bristol, by Almon Bristol, Ex'r, 75 00
New York, John C. Bartlett, by Charles E. Bell, Ex'r, 474 00
Smyrna, Sarah P. Hart, by Isaac S. Newton, Att'y, 65 00
Troy, Rev. Nathan S. S. Beman, by Giles B. Kellogg, Ex'r, 211 00—825 00

4,283 37

NEW JERSEY.

Hanover, From the daughters of the late Rev. C. C. Parker, 25 00
Newfield, Rev. Chas. Willey, 10 00
Parsippany, Mrs. Jane Ford, 10; Friends, 5; 15 00
South Orange, Rev. J. H. Worcester, Jr., 25 00
Warrenville, German Cong. ch. 9 69—84 69

PENNSYLVANIA.

Ackley Station, George Lewis, 3 00
Audenried, Cong. ch. 2 35
Philadelphia, Central Cong. ch. m. c. 8.90; Chas. Burnham, to const. Katharine C. Burnham, H. M. 150; 158 90
Pittsburgh, Rev. T. Edwards, 5 00
Sharon, Miss'y Soc. of Welsh Cong. ch. 18 00
Warren, A friend of Missions, 1 00—188 25

DISTRICT OF COLUMBIA.

Washington, Peter Parker, 100; Gen. E. Whittlesey, 25; 125 00

TEXAS.

San Antonio, S. M. N. 2 50

OHIO.

Andover, Cong. ch. 2 60
Ashtabula, Wm. M. Eames, 30 00
Austinburgh, Cong. ch. 16 00
Brooklyn Village, Cong. ch. 5 54
Cleveland, 1st Cong. ch. 41; Fanny W. and John Jay Low, 15; 56 00
Cuyahoga Falls, Cong. ch. 8 71
Edinburgh, Mr. and Mrs. H. R. P. 5.75; Cong. ch., add'l, 25 c. 6 00
Elyria, A friend, 1 00
Gomer, Welsh Cong. ch. 50 31
Greenfield, M. M. Atherton, 5 00
Harmar, Cong. ch. 126 05
Hudson, Western Reserve College ch. 5 00
Mansfield, A friend, 10 00
Norwalk, 1st Cong. ch. 14 00
Oberlin, Rev. S. H. Lee, 15 00
South Cleveland, Welsh Cong. ch. 4 06
Toledo, 1st Cong. ch., add'l, 50 00
Wellington, Cong. ch., of wh. Mrs. Mary Hamlin, 10; Dea. Case, 10; 120 00
West Andover, Cong. ch. 18 08
West Williamsfield, Cong. ch. 10 00—553 35

INDIANA.

Cardonia, Cong. ch. and s. s. 3 55

ILLINOIS.

Batavia, Cong. ch. 34 15
Brighton, Cong. ch. 25 00
Byron, I. S. Knowlton, 5 00
Canton, 1st Cong. ch. 91 50
Chicago, N. E. Cong. ch. 15.62; U. P. Cong. ch. 6.87; A friend, 3; 25 49
Galesburg, 1st Cong. ch. 117 25
Geneseo, 1st Cong. s. s. 28.39; Mrs. L. B. Perry, 5; A friend, 5; 38 39
Gridley, Cong ch. 8 00
Ivanhoe, R. Osgood, 5 00
Jerseyville, Geo. W. Burke, 5 00
Lake Forest, Rev. W. A. Nichols, 25 00
Lisbon, Cong. ch. 9 67
Lyonsville, Cong. ch. 13 76
New Windsor, Cong. ch. 10 10
Oak Park, A friend, 7 62
Ontario, Cong. ch. 30 50
Payson, Cong. ch. 18 90

Rio, Cong. ch. 6 76
Rochelle, C. F. Holcomb, 10 00
Rockford, 2d Cong. ch. 72.50; A lady friend, by E. P. G. 100; 172 50
Rushville. L. R. Caldwell, 5 00
Sandwich, Cong. ch. 22 50
Washington Heights, Ed. G. Howe, 2 00
Winnebago, Cong. ch. 13 00—702 09

MICHIGAN.

Columbus, Cong. ch. 8 00
Coral, B. H. Lewis, 2 00
Detroit, 1st Cong. ch. Philo Parsons, 500; do. A. Brown, 25; Rev. Frank T. Bayley, 20; 545 00
Dowagiac, William Wares, 20 00
Flint, Cong. ch. 23 86
Grand Rapids, 1st Cong. ch. 100 00
Jackson, 1st Cong. ch. 110 00
Marshall, Cong. ch. 7 26
Muskegon, Cong. ch. 38 69
Stony Run, Union Sunday sch. and congregation, 3 63
Union City, A friend, 1,100 00—1,958 44

MISSOURI.

Brookfield, Cong. ch. 31 00
Cahoka, Moses Allen, 2 00
St. Louis, 3d Cong. ch. 12.38; Plymouth ch. m. c. 5; 17 38—50 38

MINNESOTA.

Afton, Cong. ch. 13 25
Hawley, Union ch. 10 00
Marshall, Cong. ch. 15 00
Minneapolis, Plymouth ch. 15.03; Rev. Edward M. Williams, 150; 165 03
Plainview, Cong. ch. 11 85
Princeton, Cong. ch. 2 00
St. Charles, Cong. ch. 5 06—222 19

IOWA.

Belmond, Rev. J. D. Sands, 1 00
Chester Centre, Cong. ch. 20 25
Creston, Joseph Foster, 1 90
Denmark, K. Day, 10 00
Durant, Cong. ch. 6 30
Eldora, Cong. ch. 9 20
Grand View, German ch. 10 00
Keokuk, Cong. ch. 35 00
Logan, Cong. ch. 9 00
Marshalltown, 1st Cong. ch. 19 55
Oskaloosa, Cong. ch. 55 12
Seneca, Rev. O. Littlefield and wife, 15 00
Stacyville, Cong. ch. 16 06
Traer, A. M. B. 10 00
Wilton, Cong. ch. 4 70
Winthrop, Cong. ch. 14 00—237 08

WISCONSIN.

Alderly, James Thomson, 5 00
Allens Grove, Cong. ch. 5 00
Beloit, 1st Cong. ch. 52 41
Bloomington, Cong. ch. 10 00
Brant, Mrs. E. W. Scott, 3 00
Dodgeville, Mrs. Jane H. Jones, 5 00
Emerald Grove, Cong. ch. 14.31; Mrs. O. F. Curtis, 5; 19 31
Johnstown, Cong. ch. 3 80
Madison, 1st Cong. ch. 75 00
Milton, Cong. ch. 19 24
Monroe, "Our family Miss'y Box," 5 40
Racine, 1st Cong. ch. 25 00
Two Rivers, Cong ch. 2 33
Walworth, Mrs. D. R. S. Colton, 5 00
Waupun, Cong. ch. 27 00
Wauwatosa, Cong. ch. 93 36—355 85

KANSAS.

Ashland, Cong. ch. 2 00
Brookville, Rev. S. G. Wright, 10; H. H. Wright, 1; A. C. Wright, 1; 12 00
Topeka, 1st Cong. ch. 10 00—24 00

NEBRASKA.

Steele City, Cong. ch. 5 00

CALIFORNIA.

Oakland, 2d Cong. ch. 3.40; Martha L. Newcomb (100 for regular work; 1,000, a thank-offering for enlargement) 1,100; From "one now in Heaven," 20; 1,123 40
Redwood City, Cong. ch. 12 50—1,135 90

DAKOTA TERRITORY.

Fargo, Rev. Henry Willard, 30 00

WASHINGTON TERRITORY.

Seattle, A friend, 3 77

CANADA.

Montreal, American Presby. ch. 500; Emanuel ch. m. c. 22.12; 522 12
Sherbrooke, "A thank-offering for Africa," 5; Rev. Arch'd Duff, 5; 10 00
St. Elmo, Rev. D. Macallum and wife, 5 00—537 12

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Liverpool, J. Q., 50 00
England, London, From Readers of "The Christian," per Morgan and Scott, for work at Santander, Spain, 8 50
England, —— Miss E. H. Ropes, 10 00—68 50

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.
Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions in part, 6,320 00
For outfits of Misses Crawford, Garretson, Wheeler, Childs, and Burrage, $1,000; for schools and school buildings, dispensary and Bible-women in several missions, $6,396; 7,396 00—13,716 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.
Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 2,000 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.
Mrs. R. E. Cole, Oakland, California, *Treasurer.* 500 00

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter St. Cong. s. s. 100; Garland, Miss Sarah J. Merrill's Sabbath-school class, 1.50; 101 50
NEW HAMPSHIRE. — Jaffrey, s. s. soc. "Lilies of the Field," for a student at Marsovan, 40 00
VERMONT. — Burlington, Milton St. Cong. s. s. for Harpoot Seminary, 30; Manchester, Cong. s. s. for Mission School under Rev. Chauncey Goodrich, Peking, China, 56.85; Swanton, Cong. ch. "Home Circle," 5; Windham, Cong. s. s. 3.07; 94 92
MASSACHUSETTS. — Billerica, Cong. s. s. 11.66; Leicester, 1st Cong. s. s. 16.07; Monson, Sunbeam Mis. Circle, for Japan, 10; Quincy, Cong. s. s. 94; South Byfield, Cong. s. s. 10; West Medway, Mrs. Laura C. Mann, for education of boy at Santee Agency, 25; 166 73
RHODE ISLAND. — Barrington, Cong. s. s. 25 00
NEW YORK. — Brooklyn, Green Ave. Presb. s. s. for support of a native school in Turkey, 12 50
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ILLINOIS. — Geneseo, Cong. s. s. 20; Maywood, Union ch. 5; 25 00
MINNESOTA. — Plainview, Cong. s. s. 2 15
WISCONSIN. — Waupun, Cong. s. s. 15 00
IOWA. — Eldora, Mabel and Fanny Duren, for schools in North China, 1.04; North Branch, Union s. s. 5.20; 6 24
CANADA. — St. Elmo, Cong. s. s. for Rev. C. H. Brooks, 11 50

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Donations received in August, 59,749 50
Legacies " " " 4,530 00

$64,279 50

Total from September 1st, 1879, to August 31st, 1880, Donations, $347,423.83; Legacies, $71,408.98 = $418,832.81.

FOR YOUNG PEOPLE.

THE EMPIRE OF THE MIKADO.

In writing for young people about Japan, as we propose to do in this number, it is fitting that the first picture and the first words should be of the object which is first seen as one approaches Japan, namely, Fuji-yama, or, as it is not inappropriately called, "The Matchless Mountain." This mountain is

FUJI-YAMA, THE MATCHLESS MOUNTAIN.

more than twice as high as Mt. Washington, and rising out of the fertile plain its snowy summit glistens for ten months in the year, in striking contrast with the verdure below. The Japanese think that nothing can be more majestic than their mountain, and in almost all their pictures it finds a place, either in the foreground or the background. It is to them not only matchless in beauty, but also very sacred. The legend told is that the mountain rose from the plain in one night, and was ascended first by a holy man, who was the founder of the Shinto religion, the oldest religion of Japan. There are only two months of

the year during which Fuji is sufficiently free from snow to allow the ascent to be made, but during those months crowds of pilgrims climb the steep cone, a

KIOTO, THE SACRED CITY.

task which is performed with the utmost difficulty. These pilgrims are generally dressed in white, and most of them are rough, coarse men. They say that their object in climbing the mountain is to secure the aid of a spirit dwelling

there, who can make them holy. On reaching the summit, near which is the crater of a volcano no longer active, these pilgrims worship before some stone idols, and then return below to live just as wickedly as they did before their pilgrimage. There is nothing in the religions of Japan to make men holy. The visiting of sacred places and the solemn bowing in beautiful temples or on "The Matchless Mountain" before gods of wood or stone, cannot cleanse human hearts, or make these hearts love what is pure.

Japan has a "Sacred City," Kioto, a view of which is given on the opposite page. This city is twenty-seven miles from the Inland Sea, as the beautiful bay between the mainland and the islands of Shikoku and Kiushiu is called, and was formerly the capital of the empire. Here the Mikado resided, and here are beautiful temples of the two chief religions of Japan, Buddhism and Shintoism. The Mikado, or Emperor of Japan, belongs to the oldest ruling family in the world. Long before Christ came to earth his ancestors were on the throne. The old belief regarding the Mikados was that they were not ordinary mortals, but descended from heaven. Among the titles given them were, "Son of Heaven," "Heaven-King," "The Forbidden Interior," and when they died they were supposed to take their places among the gods. So sacred were they that it was not permitted to speak the name of the living Mikado aloud, or to write it out in full. In order to foster this notion of unearthly power and majesty, no one was allowed to look upon the person of the Mikado. He lived in absolute seclusion, and even when high officials came near him he was concealed in immense folds of flowing drapery. His palace grounds at Kioto were shut in by a wall so high that only the tops of the trees were to be seen from without. Thus in every way the Mikado was separated from the people, and an air of mystery thrown around him which kept the people in awe of his power. It is only recently that all this has passed away. Kioto, though still regarded as a sacred city, is no longer the capital. The Mikado has removed to the old city of Yedo, changing its name to Tokio, meaning "the Eastern Capital," and there he allows himself to be seen by the people, much as other sovereigns do.

In the picture of Kioto there is seen in the foreground a portion of a fine Buddhist temple, from whose court you look across the beautiful valley in which the city is built. The numerous temples of the city, with their extensive grounds filled with noble trees, make it exceedingly attractive, and the worshipers of idols gather here in large numbers. Until within eight years the city was wholly given to idolatry. No Protestant missionary had ever stepped foot there, except for a single day, until 1872, when Messrs. Gulick and Greene obtained passes to visit the place. Since then Messrs. Davis, Learned, and Gordon, with their wives, and Miss Starkweather and Miss Parmelee, have received permission from the government to reside there, and in Japan's "Sacred City" there are churches in which are no idols. Here is the Training School, from which fifteen native young men graduated last year, most of whom are now preaching Christ to their countrymen in different parts of the empire.

SIGHTS IN JAPAN.

It is only recently that the people of Japan have learned anything of the manners and customs of other nations, and their own ways of living are as yet

little affected by what they have seen of the outside world. As the fronts of their houses are open to the street, the occupations of the family often afford much amusement to the American or European traveler. Sometimes he will see the housewife grinding rice. She sits on the floor, Japanese fashion, ties back her sleeves, covers her head with a blue cloth, and attends to her work, quite unmindful of the passers-by. In passing a barber's shop one will often see a woman having her hair dressed. This is a very long process, for the

A BARBER'S SHOP.

Japanese give special attention to the appearance of their hair. In order not to tumble it after it is dressed, the people sleep on a pillow which is often nothing but a block of wood, and placed not under the head, but under the neck, so that nothing shall touch the carefully arranged top-knots. In the cut, the woman, while under the hands of the barber, is taking the opportunity to smoke. Here is the green-grocer, who carries vegetables and fruit in baskets hanging from a pole which he suspends over his shoulder. He uses his staff for the double purpose of an aid in walking and a support for his pole while

stopping at a door to trade. Sometimes these market men will spend half an hour haggling over the paltry sum of one rin, equal to one tenth of a cent. When the bargain is finished they will move on, half running, shouting their wares as they go.

A JAPANESE GROCER.

On the next page is a picture of a Japanese family at dinner. They sit, as you see, on the floor, while the dishes containing the food are placed in the centre of the group. The food consists largely of rice and fish, with vegetables. The furniture of the rooms is very simple, amounting ordinarily to little more than some mats and a few trays and dishes. As for beds, we should say they had none. They place mats under them on the floor, and a coverlid over them, and if they have besides a padded block for a pillow they ask for nothing more. The houses consist of little else than outside walls, of one story, the partitions between the rooms being made of paper screens, easily moved, so that the inside of the house can be arranged at any moment in whatever shape the family may desire. In the day time the whole space can be thrown into a parlor, and in the night into sleeping rooms.

These interesting people, who live in ways that are so strange to us, impress many travelers as being very happy, but Mrs. Cary, of Okayama, who has sent us some of these sketches of Japanese life, says the women of America know

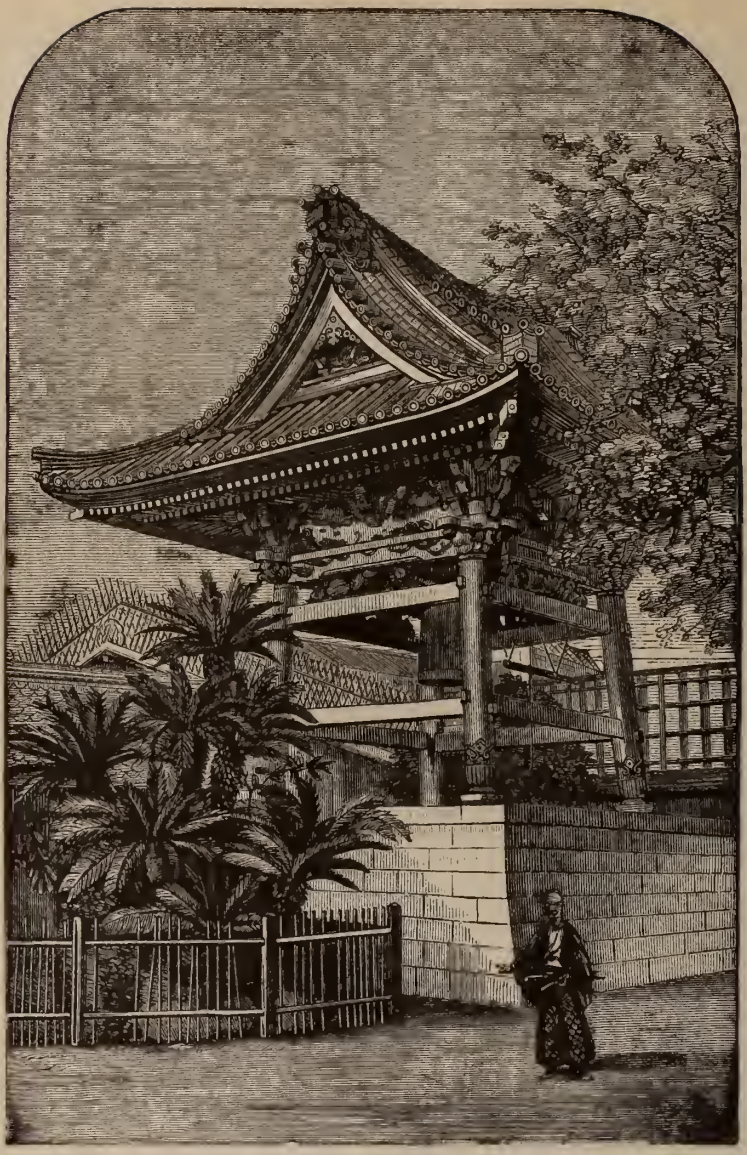
JAPANESE FAMILY AT DINNER

little of the sad and toilsome lives of their sisters in that land. The women work in the fields, guiding the plow with their babies on their backs, or standing at their tasks on the rice plantations ankle-deep in the mud. Worse than all, there are as yet comparatively few Christian homes where these women can find the gentleness and purity which the gospel inspires. But many such homes, we believe, will be found in Japan within a few years.

More than three hundred years ago the Jesuits went from Spain and Portugal to Japan, and prosecuted a mission, making, so far as mere baptism could make them, many converts. The forms of worship used by the Buddhists are not markedly different from the ceremonials of Romanism, and these Jesuit priests easily made over the idols of Buddha into images of Christ. The Japanese Goddess of Mercy they called the Virgin Mary. Processions of priests clad in gorgeous vestments and carrying gilt crosses marched through the land, in some places commanding the people to become Christians, or else be banished from their homes and country." They even killed many of the pagan priests. For a time they seemed to carry all before them, and after a few years numbered more than half a million "converts," such as they were.

CARRYING THE BABY.

The prejudices of the people were finally aroused by being told by these Jesuits that the pope was their rightful ruler. The Japanese resented the idea that a foreigner should rule over them, and after a long series of bitter persecutions they exterminated the Christians. Over the pit in which hundreds of the slain were buried the following inscription was placed: *As long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's god, or the great God of all, if he violate this command, shall pay for it with his head.* By the Christian's god they probably meant the pope, and the pope certainly they have kept from their land. But the great God of all they have not and cannot shut out. One of the greatest obstacles our missionaries have met in Japan has been the prevalent notion that Christianity means Romanism. Now, however, this notion is rapidly passing away, and the people believe that the new religion is not designed to bring them under a foreign yoke. If they do not welcome the gospel, they at least listen to it. The natives themselves are becoming able and earnest preachers of the truth, and are going to different parts of the empire to tell the glad news of a Saviour of whom they have heard. On the "Sunrise Kingdom" a better sun than any heretofore seen there is rising, and wonderful changes are taking place. Let every one who loves the Kingdom of God look for and pray for the coming of that Kingdom in Japan.



BELFRY OF BUDDHIST TEMPLE, OSAKA

THE MISSION QUARTERLY FOR 1881.

For the present year the *Mission Quarterly* has been used altogether for distribution among donors to the Mission School enterprise. Hereafter it is proposed to discontinue this distribution and offer the *Quarterly* to subscribers at a low rate, hoping to reach a great many Sabbath-schools and Mission circles. The price will be at the rate of $8.00 for one hundred copies for the year. This offer cannot be made to those ordering less than fifty copies to one address. Single subscription twenty-five cents.

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